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Besides this course for the kindergarten department, vacation school workers will want to consider the new materials contained in *Hebrew Home Life,* by Elizabeth Miller Lobingier, ($1.50) for the primary department; *The Life of Jesus,* by Herbert W. Gates, ($1.25) for the junior department; and *Right Living,* ($1.25) by Maurice J. Neuberg, for the intermediate department.

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III MAY, 1927 No. VIII

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Nine Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

MEMBERS INTERNATIONAL COUNCIL STAFF
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Editor

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Published Monthly by the International Council of Religious Education

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave., Chicago, Illinois.
Annual subscribing membership, $2.00; club memberships in clubs of five or more, $1.50; to one address, $1.25.

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STAFF EDITORIALS

A Most Significant Conference

AS THE last copy for the May JOURNAL is being prepared, a most significant conference in religious education is drawing to a close. Twenty-seven educational representatives of fourteen denominations, the Missionary Education Movement, and the International Council met at the International Council headquarters in Chicago on March 21 and continued working together for three weeks producing curriculum material based on the needs of life.

This conference was held under the auspices of the International Council for the purpose of carrying forward the work of the International Curriculum Committee, a sub-committee of the International Lesson Committee. Paul H. Vieth, Director of the Department of Research and Service, made arrangements for the conference and was the executive in charge.

That so many denominations should send their best trained leaders, at a great expense of time and money, to study together life's experiences and problems in the light of the teachings of Jesus, and develop curriculum material for the use of all in the Sunday school, the vacation church school and the weekday church school, is in itself a most significant fact. A story of this unique curriculum conference will be given in the June issue of the JOURNAL.—*Hugh S. Magill.*

The Layman's Part in Religious Education

LAYMAN is sometimes a double-edged term. Its Greek parentage gave it originally the meaning, "of the people." Commonly, now, it refers in a relative way to a non-clerical or a non-professional person. Thus in this field it may apply to at least three groups, some of which would be surprised to be so designated. A Protestant minister, from the standpoint of professional religious education, may be, and often is, a layman. The professional religious educator, from the standpoint of the church, would likewise be eligible to the same title. And of course those neither clerical nor professional would clearly seem to have this classification.

Even so layman must have no connotation of inferiority of rank, ability, or responsibility. There was a layman in the early church who was elected bishop before he was ordained. It was a layman who made discoveries in bacteriology in advance of the professionals. In the realm of mechanics the layman has contributed many of our most useful inventions. And in almost every known field the layman has made an honorable and indispensable place for himself.

It would be better to drop this doubtful word entirely insofar as religious education is concerned. Every one of the three classes named is needed. We must have trained educational technique; church leadership and participation as represented in the ordained ministry is indispensable; and the men and women in industry, in political life, in the professional world, and, above all, in the home where children live and where they should be taught, must give of their counsel, of their interest, and of their service, no less than of their money.

Should any one of these three groups be left out or come to think of their relationship as more or less detached, a great movement will run amuck instead of in the orderly, inclusive orbit it should take. As in geometry, if we would have our circle, we must have our three points.—*Robert Davids.*

Shall We Seek Truth With Openmindedness and Charity

A MAN named Benjamin Franklin, so runs the tale, touched his knuckle to a kite string during an electric storm and the answering flash was our first man-made electric light. From that first flash the patient skill and scientific spirit of men have developed our modern science of electricity. But suppose that the tale had also run to the effect that the early scientists of Franklin's day had fallen into most fascinating disputes as to the meaning of his spark; that each had developed his own school of interpretation; that one group had seen in the flash behaviorism, and another a recapitulation of the past, and another psycho-analysis, and another a cosmic mind, and another personalism; and that each of these had mistrusted and pooh-poohed the other; where would now be our boasted science of electricity?

Let historic imagination answer, where?

All of which is but a round-about plea that in our manifold theories of education, and of religious education, we all apply to our field something of the truly scientific spirit that has marked man's growing mastery of electricity. For, after all, how much more do we today know about human nature, its essence, its powers, the laws of its growth, and its ultimate achievements, than Franklin knew about an electric power house or a broadcasting station?—*P. R. Hayward.*

Can the Church and the Sunday School Get Along Together

THE Sunday school originated as a layman's enterprise. For most of its history it has failed to solicit the primary concern of the clergy. The majority of Sunday schools still provide their budgets, select their leadership, and run their programs as agencies more or less independent of the church. In some cases the church and the Sunday school are not only separate institutions but are actually jealous of each other.

A careful analysis of the total situation would probably show that this gulf came about through the operation of many factors, and that the blame could not be saddled on either group exclusively. This situation, however brought about, is unfortunate for both the church and the Sunday school. They both exist for the same purpose. The church procures at least eighty per cent of its membership through the Sunday school. The Sunday school, on the other hand, has its strongest ally in the church.

The discoveries of science and of psychology have awakened the church to the strategy of winning childhood and youth through the processes of Christian

education. If this promising movement is to accomplish the largest results, the Sunday school and other agencies of religious education must be so integrated under the direction of the church as to avoid conflict of interest. May we not need to re-define our concept of the church itself so as to include in its fellowship the total life of the parish? Do not the implications of Christian nurture require Christian educators to regard the school of the church as an integral part of the church?

Thus conceived, the Sunday school will operate as the church in specialized ministry. We will then have the kindergarten division of the church, the primary division of the church, the junior division of the church, and so on up through the adult division of the church. The budget for religious education will be made an integral item of the church budget. Teachers, supervisors, and officers will be officially elected by the church and will compose the minister's parish staff. On this basis, the primary concern of the minister will be, not that everybody shall attend the eleven o'clock service, but that every group, from the kindergarten to the adult division of the church, shall be provided with such types of worship and instruction as will promote continuous growth toward the achievement of mature Christian experience.—*H. Shelton Smith.*

Is the Sunday School a Joke Or the Hope of the Church

THE *Commonweal*, a Catholic weekly review, quotes the following sentence among others, from an article by Herbert Parrish, a Protestant pastor, which recently appeared in the *Atlantic Monthly*: "The Sunday school, now called the church school, has become the despair or the joke of the Protestant ministry everywhere." The periodical then goes on to "deplore (this fact) while accepting it."

Is it surprising that they should accept it? Have not some of the very persons who profess to be friends of religious education shouted from the housetops its inefficiencies while minimizing its virtues? Low qualifications of teachers have been ridiculed, cheap textbooks have been held up to scorn, failure to measure up to public school standards has been proclaimed as ground for despair. Even the crime wave has been scored against the Sunday school.

It is true that some shortsighted ministers have made the church school an object to joke about, while others, more concerned but equally helpless in an educational undertaking, have despaired of its success. But while the few have been shaking their heads and saying, "Can anything good come out of the Sunday school?" a new attitude has developed on the part of the many. By the thousands they are coming to see in the Sunday school, not an object of joke or despair, but the hope of the church.

True, conditions are far from ideal. Sometimes the first step toward improvement is a shock to arouse those responsible from their smug complacency. But while a foolish optimism which refuses to see the faults of the movement is disastrous, you cannot continue to shout "failure!" without someone believing you. May we not have a little of both—a frank but kind exposure of the imperfections, and a wholesome appreciation of the elements of success? Must criticism needs be in the form of sensational headlines or clever puns?

While the critics have pointed out the church school's failure to provide text-books like those of the public school, religious educators have been laying the foundations of a curriculum unsurpassed by anything in the public school. While bystanders have laughed at the caricature of the church-school teacher, churches by the hundreds are employing directors of religious education with a higher degree of preparation than corresponding public school supervisors. While the sensationalist has shouted about the millions unreached, the church-school worker has gone quietly about effectively nurturing the millions who *are being reached.* While the alarmist has viewed with alarm the shortness of time at the disposal of religious education, the far-sighted leaders have developed a technique for reaching not only an additional hour or two of the pupil's time, but for touching the entire range of his life interests.

Let us have criticism,—yes. But let us not fool ourselves into thinking that this alone will bring positive results. The sun is mightier than the wind!—*Paul H. Vieth.*

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JESUS CHRIST EXALTER OF WOMANHOOD

By Helen Barrett Montgomery*

NOTHING is more striking in the Gospel story than Jesus' treatment of women. He alone among teachers and founders of religions, had no sex complex. He looked at men and women as human beings, children of His Father; had one law of love and purity for them both; one moral law to which they were alike accountable. In His religion there were no secret truths reserved for men, no higher orders to which women were not admitted.

In choosing out of the entire number of His disciples twelve who should go with him on His journeys, and share His intimate companionship day and night, for quite obvious reasons, He included no women. But the record is written large that women were freely included among the number of His disciples. Jesus deliberately set aside the oral law of the Jews, with its prohibition of speech with a woman on the part of a religious teacher. His disciples "marveled that he talked with a woman" at Jacob's well; but He not only spoke with her—and she a despised Samaritan —but to her He revealed the deepest spiritual truths, and specifically declared His Messiahship. He entered into a village and was entertained by Mary and Martha in Martha's home. Here, although it was considered a shocking thing for a rabbi to instruct a woman in the oral law, Mary sat at His feet and listened to His teaching.

When He stretched out His hand toward His disciples, on the occasion of His mother's and brothers' visit, and said, "Behold my mother and my brothers," is it conceivable that there were not present among the group of His disciples women to whom the saying would apply?

He allowed women to accompany Him on His preaching tours. Luke tells us that He went through towns and villages preaching and bringing the Gospel of the Kingdom, and that with Him were the twelve apostles and certain women. The names of some of them are given. (Luke 8:1-3). Luke adds significantly "and many others." These elect women used to contribute to Him out of their means.

These women followed Him to Calvary, in company with many other women who came up with Him to Jerusalem. Four of these women stood at the foot of His cross. They were earliest at the tomb, as they came bringing spices to anoint His body. Jesus appeared first of all to Mary Magdalene, and to her gave the first missionary commission, "Go, tell." To the other women also He gave a message of cheer, and an appointment for the meeting in Galilee. So the women, the first divinely appointed preachers of the resurrection, "returned from the tomb and told all these things to the disciples and to all the rest." These "certain women of our company" were almost surely of the number in that upper room where Jesus appeared to the eleven and "those who were with them," and opened their minds that they might understand the Scripture, and sent them out to preach repentance and remission of sins unto all the nations. We know that they were in the prayer meeting when the day of Pentecost came (Acts 1:14), and tongues as of fire sat upon *each* of them and they were *all* filled with the Holy Spirit and began to speak as the Spirit gave them utterance. In this, Peter saw a fulfilment of Joel's ancient prophecy: "And it shall come to pass that in the last days I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

JESUS' teaching squared with His life. He allowed the woman who was a sinner to wipe His feet with her hair and to cover them with her kisses, and He sent her out, forgiven, into peace. He said to the poor woman dragged into His presence by the stern vindicators of the law of Moses, "Neither do I condemn thee; go in peace and sin no more." He based His law of marriage on the ordinance of the God who, in the beginning, made male and female. To it He appended a saying that must have fallen strangely on oriental ears: "For this cause shall a man leave his father and his mother and shall cleave unto his wife, and they two shall become one flesh." The immemorial custom of the East was for the woman to leave father and mother and become absorbed into the family of her husband. Jesus reverses this; and so doing lays the foundation of modern family life.

The example and teachings of Jesus were like a ferment in the life of the apostolic church. The new life and freedom in Christ were shared by women as well as by men. Neither the oral law nor the Scripture forbade women to prophesy. Miriam and Huldah and Deborah stand out in the old record; and in the new we find women equally blessed and equally useful. Paul stayed many days in the home of Philip, the evangelist, who had four daughters, virgins, who were prophetesses.

The letters of Paul are sprinkled with instances of churches that met in private houses, for example, "Priscilla and Aquila and the church that is in their house." This Priscilla took Apollos and instructed him in the Way more perfectly. Both sacred and profane history agree in attributing to women a large part in the spread of the Gospel during the early years of Christianity.

Paul found Eunice and Lois at Lystra, women of unfeigned faith, who instructed their son and grandson in the Scriptures.

Euodia and Syntyche labored with Paul in the Gospel. Phoebe is called "a minister of the church at Cenchreae," using the same term that is used to describe the ministry of men in I Cor. 3:5, I Tim.

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4:6, Eph. 3:7, I Thess. 3:2, Rom. 16:1. Priscilla and Aquila are called by Paul "fellow laborers." Adronicus and Junia are spoken of by Paul as "kinsfolk and fellow prisoners, who are notable among the apostles." Tryphaena and Tryphosa are greeted as "ever toiling in the Lord," and Persis as one who "toiled terribly in the Lord's service."

Chrysostom, one of the Greek fathers, in commenting on Paul's inclusion of Junia among the apostles, says "How great is the devotion of this woman that she should be counted worthy of the name of an apostle."

Ten women are greeted by Paul at the close of his letter to the Romans. All of them held high positions in the early church. Mary is said to have "labored much for you," using the same expression as when Paul says "I labored more abundantly than they all." In dozens of cases this verb is used when it clearly refers to toilsome efforts in teaching and proclaiming the Gospel. Dr. Harlow Bates tells us that "inscribed sepulchral stones unearthed from her tomb accredit the claim that this Mary was the bishop or pastor of the church in Beretus" (Beirut).

Soul's Awakening — *Sant*

In the case of Euodia and Syntyche, Tryphaena and Tryphosa, Persis and Mary there can be little doubt that they were fellow-laborers, and fellow-workers of Paul's in the proclamation of the Gospel. Timothy is exhorted to take hold "together with them" in the Gospel (Phil. 4:3), an expression that has surely received inadequate translation at the hands of the translators. Moffatt, to be sure, is an exception. He translates "They have fought at my side in the active service of the Gospel."

In addition to the testimony of Rom. 16:7, we have a very early document, the "Acts of Paul and Thecla," quoted early in the second century to prove woman's right to baptize. Thecla is here called "an apostle." Ramsay, in his *Church History*, says that this record goes back ultimately to a document of the first century. "Thecla became the type of the female Christian teacher, preacher, and baptizer," he further says.

WITH the record of Scripture, history is in accord. One of the charges against early Christianity was that it was a doctrine subversive of family order, obedience to law, womanly submission. Dark suspicions of immorality were current because women talked and prayed in open meetings with men. Hence some of the warnings of Peter and Paul who, in a social order of deep-seated impurity of thought and action, were writing to the infant churches. Their instructions, read in the light of Roman law and social custom, are neither disturbing nor reactionary. In our English Bible, however, the translation of this gives a tinge of sex superiority that is absent from the original.

If the immediate effect of the Gospel upon the status of woman was so marked and so favorable; if women enjoyed so large a share in the ministry of the early church, how comes it that her position is later so changed and lowered by the Christian church itself? The change is evident in the second century and is reflected later with increasing emphasis in church and civil law.

One phrase suffices to explain,—*the rise of the hierarchy*. As the church organization became more elaborate, based upon civil analogous orders, celibacy came to be glorified and women debased. In fact, ecclesiastics in every religion have tended to distrust and to regulate women. Witness the story of Judaism, Buddhism, Hinduism, Islam.

IN spite of these grave disabilities foisted upon her by the priests, woman, under Christianity, has never wholly lost the first elevation of spirit, imparted to her by Christ. When contrasted with the non-Christian world and religions, the status of women in Christian lands is elevated. The steady pressure of the story of Jesus upon the minds and imagination of man has been of incalculable power. An irresistible force seems to be behind the mother and the child pushing them forward into the world's consciousness, and that force is Christ. Today not only the Christian but the non-Christian world is coming to recognize that no nation can rise higher than the level of its womanhood; that the child is in reality set in the midst where Jesus put him, the central hope of humanity.

In their irritation over the slow recognition by ecclesiastical bodies of the new position conferred upon women by Christ, there is a danger that women will cease to center their efforts in the church. Business, literature, politics, all seem to adjust themselves more swiftly to the new day than does the church. Yet women need to hold firmly to this one fact, that the hope of the women of all the world is based on Christ. Whatever helps Him will inevitably help them. They can afford to give ungrudgingly the best that is in them to His church, knowing that though it follow afar off it is sure to be led increasingly into the mind of Christ, which is the mind of the heavenly Father.

WHY A STANDARD FOR THE CHURCH SCHOOL

By Paul H. Vieth*

THE idea of standardization for any institution or procedure is anathema to many minds. "Give us liberty," they say. "Let each local situation determine how the movement shall develop." There is an important value represented in this contention. A standard must not hinder, but rather promote the utmost achievement on the part of every worker.

On the other hand, chaos is sure to result if there is not some guidance provided in the carrying out of so complex a function as that involved in religious education. We have a right to expect some agreement on a few vital matters. Successful experience must be made available as a guide to future practice. On the basis of experience, it should be possible to reach some conclusions as to quality of work possible in the various phases of the educational program, and thus provide a basis for judging the quality of the work now being done in any given school.

To answer directly the question at the head of this article, a standard for the church school is valuable for two purposes:

1. It sums up in a brief statement the elements in the program of a church school which are of greatest importance in effective work. In doing this, it gives in clear terms what is required to measure up on each of these items. Thus it serves as a guide, on the basis of past experience, to effective work in any given situation.

2. By means of a scoring system, a standard assigns a value to each of these items and thus makes possible the measurement of present performance. It serves at once as an instrument by which an inventory of present practice may be made, and as a guide to improvement in those items of the present program which are weak.

Aims Should Center in Life

THE only ultimate test of a church school is the extent to which it promotes Christian living on the part of its pupils. A standard should, therefore, lay emphasis in all its points on the ultimate outcome. It is, however, a very difficult matter to test the quality of Christian character. We form our judgments of people by the things we hear them say or see them do, but those judgments are often mistaken. For example, a few days ago, as the writer was walking through the coach of a train, he observed different passengers reading different types of literature. One man was reading *The American Mercury;* a girl across the aisle was reading *True Story;* not far from her was a man reading *Beau Geste,* another reading *The Atlantic Monthly;* while at the rear end of the car a man was reading *The Prayer Book.* The immediate conclusion to which one would come would be that the taste in literature, and perhaps even the seriousness of purpose in life, of each of these individuals might be judged to some extent by the things they were reading. Yet a more careful thought would reveal the fact that such judgment might be mistaken. The most serious-minded person in the car might be reading literature in a lighter vein as a means of resting for more difficult tasks ahead. On the other hand, the man who for the moment was reading a prayer book might not be the most religious person in the group.

In other words, while we do have common tests whereby we judge character, before we build ultimate conclusion on such tests, we must be sure that they accurately represent the quality which we are seeking to measure. Experimentation is going on with certain tests of Bible knowledge, ethical judgment and moral conduct, and they promise to give us much more accurate instruments of character measurement than we now possess, but their ultimate usefulness as measures of the quality of a church school is not yet determined.

Recognizing the difficulty of measuring character growth, the temptation is to swing to the opposite extreme and conclude that this task is so difficult that it is necessary to limit the matter of measurement of a church school to such externals as physical properties, mechanical procedures, and other things which can be checked by means of the tape line, the watch, the thermometer, or by a simple system of numbers, or dollars and cents. It is, however, exceedingly important that the life-centered aim of a church school be kept in mind. May we then raise the question as to what, in general, are the ways in which a church school helps its pupils to live more abundantly the Christian way of life.

1. Fellowship with God is one of the fundamental values of the Christian religion. A school of the Christian life may be tested by the extent to which it helps its pupils to engage in such fellowship through services of worship and encouragement to prayer life. While a mere participation in the service of worship in the church school does not guarantee that the experience of worship has been realized, it is yet quite certain that such experience will more nearly be realized if adequate provision is made for it and the right atmosphere pervades the worship assembly than if these conditions were not present. A standard, which seeks to measure the quality of the church school must include as one of its elements specifications for and tests of the effectiveness with which the worship services conducted in that school help to lead pupils into this experience of fellowship with God.

2. Another prime essential of the Christian way of life is fellowship with one another. Problems of living together and their solution in the Christian way must form a large part of the concern of religious education. It is therefore fair to assume that another test of the church school is the extent to which it helps to promote the spirit of fellowship among pupils. If the work of the school is such that through competition and rivalry ill-feeling rather than good will is produced, or if the

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attitude of groups toward other groups is such as to enhance rather than to diminish racial and class hatreds, then that school has failed to measure up on this item of the standard. If, on the other hand, the school in organization and spirit promotes fellowship and good will in its regular activities, and in addition to this, seeks through a program of social and recreational activities to enhance the opportunities which pupils may have for Christian living, then that school would rate high on this item of the standard.

3. As an integral part of fellowship with one another, there should be present the service motive which reaches out and helps those who are in need. Unless such a program of social service is accompanied by the spirit of fellowship, it is inevitable that wrong attitudes toward those served will be developed. The extent and character of the service activities which are sponsored by a church school should form a vital part of the measurement of that school.

4. Effective Christian living requires constant study and judgment with regard to problems of everyday living as well as the more remote but not less vital problems of national and world relationships. Further, there are certain content values which Christians have always regarded as essential to religious living, and must therefore be made a part of any undertaking in religious education. Thus we may set up as another measure of the church school the effectiveness with which it engages pupils in the process of study, discussion, judgment and consequent activity with regard to the problems of Christian living. Such study will include the Bible as the most sacred possession of Christianity, both by way of application to life situations as source material in the solution of present day problems, and more systematic study.

5. At the very center of the test of the effectiveness of the church school should stand the extent to which that school is leading pupils into definite acceptance of the Christian way of life. If religious education means anything it must build constantly toward the acceptance of Jesus Christ and His way of life. While the definite fruition in personal commitment may not come until toward the end of the junior or in the intermediate department, such decisions in moral and spiritual problems as younger children can make should not be overlooked at any stage of the child's development.

It is recognized that these various items which have been named as evidences of a life-centered standard for the church school are difficult of measurement and perhaps incapable of absolute scoring. It is, however, important that we include them as items in the standard, for in so doing it is possible to impress upon the users of such a standard the importance of proper emphasis on these essentials. It is also possible in a general way to assign scores to achievement in these more or less intangible fields. Certainly by a system of scoring, attention can be called to certain ultimates of the capacity for Christian living, which might be entirely overlooked if not made a part of the standard.

A Measurement of Conditions

WHILE it might be argued that the items which have already been named constitute a sufficient measure of a church school, there are certain external conditions under which these items are carried out which are of tremendous importance in the effectiveness with which this work is done. For this reason the standardization of such conditions should also be made a part of a comprehensive church-school standard. Such, for instance, is the administrative management of pupils. The test of the effectiveness of a church school may well include questions regarding the grading and promotion of pupils, pupil accounting, with a view to handling more adequately the points of weakness revealed by a system of good records, and the adequacy with which the school is reaching the community for which it is responsible.

Another of the important conditions under which the work of a church school is carried out is the quality of its leadership. It has been said that the results of the work of the church school depend to a greater extent upon the personality and teaching efficiency of the leaders than on anything else. A standard which serves as a guide and means of measurement of the church school should therefore specify some of the qualifications which are necessary for good leadership and provide the means of checking present leaders on these requirements. Particular care should be taken in a standard of leadership to emphasize such items as can be remedied by the teacher's own application to his work and training. In most churches the very best people available are already teaching in the church school, and improvement can come through encouraging them to make themselves more effective than they now are.

The conditions of housing and equipment under which religious education must be carried out are important factors in the quality of the work which teachers are able to do. A school standard should enable users of that standard to determine what is considered best by way of room arrangements, furniture, lighting, etc. While the remedy of undesirable conditions in many church schools must wait upon the erection of an adequate building, there is scarcely a case in which present conditions could not be very greatly improved if the leaders were aware of standard requirements for building conditions and equipment, and had such incentive for seeking improvement as may be provided by a system of scoring.

Another important question to raise with regard to a church school's effectiveness is how, on the one hand, it is related to the total work of the church of which it is a part, and, on the other hand, how it reaches out in fellowship and cooperation with other undertakings in religious education in that community. A standard should be suggestive with regard to proper organizational relationships and should provide a means of checking present conditions by these tests.

The Proposed International Standards

THE qualifications for standards which have been discussed above and the suggestions as to some of the most important items which should be included in any program of measurement indicate the lines on which the Proposed International Standard for the Church School has been built. The Committee on Education of the International Council of Religious Education, through its Special Committee on Standards, has developed a standard for the church school,

and this has been approved by the Council for purposes of experimentation. One year of this general experimentation with the standard has been completed. In the 1927 meeting of the Council, it was decided to continue this experimentation for another year. Approval was also given to interpretations of this general standard which had been prepared by the Committee for the vacation church school, the weekday church school, and for several of the departments of the church school. These standards are now available in printed form for purposes of experimentation and may be secured through the promotional offices of denominations, or state and provincial councils of religious education, or from the office of the International Council of Religious Education.

This is a comprehensive undertaking in cooperative work. On the one hand there are thirty-nine denominations which are jointly engaging in this enterprise. On the other hand are thousands of church schools which are having a part in the experimentation. Jointly they will produce an instrument far superior to anything which would have been possible working singly. The greater the number of those who participate in this undertaking the better will be the results.

MORE ABOUT WHAT ONE SUNDAY SCHOOL DID

By Chester A. Kerr*

THIS continues a story told some months ago in the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, (Sept., 1926) world neighbors, and in a brochure published by the Department of Missionary Education of the World Service Agencies of the Methodist Episcopal Church, about the beginnings of a group of missionary projects.

By way of review: Seventeen classes in the junior intermediate and senior departments of one Sunday school decided to *give* certain amounts to various forms of world service and then to match these totals by classes, dollar for dollar, with other amounts earned by the whole class working together. The world service committee of the student council in this school had submitted to the classes a variety of "projects" ranging from $15 to $100 in amount, and including a great variety of things, such as: toys and athletic equipment for a boys' school in China, plows for an agricultural school in Liberia, support for pastor-teachers in India and China, aid for hospitals in Manila, Korea, and China.

The service committee had promised that it would devise ways and means for boys and girls to earn their extra funds, and shortly after the projects were undertaken, it proceeded to keep that promise. Suggestions came from: advertising columns of the better magazines, for art work, gift card coloring, ornamental woodcraft work, etc.; boys and girls who had had craft work in school and knew of articles which they could make and for which they might find a sale; Sunday-school teachers, and parents. In all this matter of earning money, the committee kept one ideal in mind: we would not accept gifts or donations which on being resold would net us a large profit without effort on the part of children. Rather, where sale-articles were to be made by boys and girls themselves, only the highest grade of raw material would be used, and it would be paid for at regular rates. Then when the article was sold, the class project would benefit because the members of the class *gave* their time and energy.

To the class which wanted to send toys and games to the boys' school in China, the suggestion was made in the spring that members of the class should get into the daily vacation Bible school and there make some of the toys themselves. To this a number of the boys readily agreed. When regular sessions of the Sunday school began again in September, this same class was anxious to ship its gifts so the Chinese boys would get them before Christmas. They had not yet earned their money, however, and so, with their promise to be sure to repay a loan, the money was borrowed. They wanted the whole school to know what they were doing and so secured consent of the worship committee to "celebrate Christmas on the first Sunday in October." When announcement to that effect was made, everyone was very curious to know what it was all about. On the Saturday before that first October Sunday, five boys of that class, with an adult advisor, went to a toy shop and a sporting goods shop and bought their toys and some good athletic equipment. Then, in the afternoon, they went to the woods, got a small Christmas tree, brought it back to the church, and decorated it in preparation for the next day. All of the other boys and girls were even more curious than ever, when they saw that tree. As part of the worship program, the chairman of the service committee told the story of the boys' school in China, then the boys brought their gifts and placed them around the tree. After the session, they all had their pictures taken, holding the gifts, and sent gifts, pictures, and a letter to the boys, on the following day.

FROM the beginning, the committee had had in mind a "World's Fair." Through the fair it was hoped to do two things: help educate folks about what we were doing and earn the balance of the money needed. To work with the service committee, two other special committees were set up, one on advertising and another on decorating.

The first objective of the service committee, as has been suggested, was helping each class determine how it would earn its extra money. One class of older boys, interested in supporting a young Chinese student in West China Union University, decided to make for sale linoleum block calendars, having a picture of an old Chinese junk as its bit of decoration. A class

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of girls hand-colored birthday and Christmas greeting cards; yet another made telephone book holders. Detailed description of the sort of thing done by each class will be given under the heading of the Fair.

Advertising

THE advertising committee secured many suggestions from members of the student council. As a result, two slogans were adopted, around which all the advertising was built: "The World Comes to Montclair," and "Montclair Goes to the World." Printed posters were freely used, but the most effective advertising was by means of a small mimeographed booklet. The chairman of the poster committee was asked to make two sketches for front and back of the booklet and so he produced, for front cover, a sketch of Atlas, with the "world" in a wheelbarrow, bringing it to Montclair. For the back cover a sketch of a boy driving a motor truck, loaded down with boxes, etc., labelled "For China," "To India," "To Korea," was used. In the booklet, in parallel columns, were brief descriptions of the different projects for which the children were working and statements as to what they would have for sale at the Fair. Fifteen hundred of these booklets were mailed to members of the church and many friends outside.

Decorating

A MONTH before the dates set for the Fair, this committee began pulling its plans together. An entire afternoon was spent in mapping out the large basement assembly room and allocating space for booths. Books and magazines were searched for ideas for decorations, and an inquiry started to learn what families had oriental hangings, lanterns, pictures, images, etc., which could be borrowed. The Missionary Education Movement and the Student Volunteer Movement were asked to loan large posters. *The Book of Entertainments and Theatricals*, by Dayton and Barrett, published by McBride, was found most valuable in suggesting both construction and decorations for booths. For motifs for decorative effects, the quaint oriental-designed crepe paper was found most useful. For general backgrounds, a thirty-six inch roll of "graycraft" wrapping paper was secured, and on this decorations were outlined in brilliant colors with water-color paints.

The Fair

ENTERING the room, on the right and facing the door, one saw a Chinese booth, in which a class of girls was selling the greeting cards which the girls had hand-colored. Posters, pictures, and small pamphlets wrapped with each package of cards, told the story of Gale Hospital, to which their money was going. On the left was a booth decorated in the Philippine fashion. Grass mats and awnings, screens and lanterns served to provide "atmosphere." The girls wore "red cross" caps, since through the sale of their orange marmalade, made by themselves, they were earning funds for the Mary Johnston Hospital in Manila. Adjoining the Philippine booth was another Chinese booth, where a class of boys had on sale the linoleum block-cut calendars which they had made, and next door, in a large "shop" several girls, dressed in Indian *sari's*, sold Indian brasses and cotton prints, for the benefit of a pastor-teacher in Lahore.

Just opposite this Indian booth was one decorated in the South American Spanish manner, displaying for sale articles of various sorts, for the benefit of the Bunster Farm in Chile. Beside the South American display was a bazaar in East Indian fashion, with overhanging awning of fancy Indian cotton material. In this booth, a class of boys earned money for a pastor-teacher in Lahore by selling a well-known brand of marmalades, jams, etc. The Chinese Laundry came next, presided over by a class of younger boys. A clever variation on the old church grab bag idea, with real Chinese articles of merit wrapped in mysterious packages created a lot of fun and earned a goodly sum for the boys thus engaged.

Other outstanding parts of the fair included a Chinese tea garden, which was elaborately decorated with screens, wall hangings, and lanterns. Girls in Chinese costume served tea, rice wafers, and other Chinese goodies. The African Village, with its life-size huts made of straw, and with a miniature native church, attracted much attention. An Indian Sweetmeat Bazaar, where one could purchase real Indian confections was well patronized. A Chinese Curiosity Shop, a Czecho-Slovakian gift counter, and a Liberian Booth completed the array.

The Educational Values

PROBABLY one should summarize the educational values of such an affair under two headings, such as, "Missionary Education" and "Education in Self-reliance," or "Education in Adult and Child Co-operation," or some such subdivision. Where teachers and pupils consulted together about their project and the best ways of earning money for it; where there was close teacher-pupil cooperation in preparation for the Fair, some very valuable lessons were learned. Where children were allowed to make articles, or to finish them for sale, much rich experience came to them. One class, which had too long delayed its preparations for the Fair, learned that it does not pay to put off such things. A bit of wise suggestion dispensed part of the gloom, and their share of the work has since been done and done well. In so far as missionary education was concerned, it seems to have taken place in two directions. The children who shared in the Fair have gotten the first lessons in appreciation for other nations of the world. Beautiful displays of Philippine, Indian, Chinese, and Czecho-Slovakian art, the Chinese and Indian goods which were obtainable, even more than the distinctive booth decorations, helped to create a good impression of other lands. Grown folks who were there in large numbers carried away with them definite, concrete impressions of young folks being friendly to other young people around the world in very sincere fashion, of the very practical ways in which the Gospel is appealing to farmers in Liberia and Chile, to sick folks in China, Korea, and Manila, to folks who seek education in India, the Congo, and Kentucky.

What is Happening Now

EACH class in the Sunday school is sending an illustrated letter, describing our whole year's work, to the workers in which their class project is located. The class of boys who have earned their money for the plows which will go to Liberia have ordered the plows and are working on a service of dedication for them, because we expect to have those plows in Sunday school on some Sunday in the very near future. The class will tell the story of the farm to which they are being sent, formally dedicate them to service, and then pack them and ship them off.

To Summarize

THE results, in education, are manifest in an intelligent interest in real people and the work they are doing in the Kingdom, throughout the world. This work has brought missionary education out of the realm of hazy abstraction into the region of definite, personal service, where it properly belongs, if we are to have intelligent, world-minded Christians. Again, the *boys* of the church school are just as keenly interested as are the girls. What the implications of that are can readily be figured out—if such a program is continued for the next ten years it is safe to prophesy, not a "Women's Missionary Society," but a "Missionary Society," in which men will have just as great an interest as the women now have in their fine organizations. Financially, the program has resulted in more than doubling the gifts of the children to world service, and they are having a great deal of honest pride in that.

AFTER MOTHER AND DAUGHTER WEEK, WHAT

By P. R. Hayward*

WHAT is this *Mother and Daughter* Week business anyhow? Are a mother and her daughter 'a closed corporation,' shut off from fathers and brothers and the rest of the world?" So asks one interested leader, and in so doing puts his finger on one of the weak spots in many a mother and daughter observance.

"What is this *week* business anyway? Are a mother and her daughter to be the right sort of companions one week in the year as an excuse for snapping at one another the rest of the time?" Thus inquires another leader who thereby locates another weak place in the observance of the idea.

In seeking an answer to both of these candid and constructive critics at the same time, we may make some suggestions that will help all who seek the best results in this fruitful idea.

FOR one thing, the mother and daughter observance *seeks to focus feeling and attention upon an experience that, for the time being, may be somewhat at white heat.* To this extent it rests upon a good educational foundation. It does this because, when attention has been so brought to a head, it is possible to develop emotions, attitudes, and habits that will carry over into the more quiet and humdrum experiences of life.

Mothers and daughters have problems involved in their relationship to each other. Some of these have already become acute, as in the question of "going out nights," and a host of others. The idea of a mother and daughter observance strikes a ready response in their hearts. It is not difficult to get them to attend a worship service, a banquet, a discussion group, or some other affair. In that observance they share with other mothers and other daughters in the thrill of a common experience. The one sitting beside them comes to a new focus of attention and purpose. New ideals are hung before them. New solutions of problems that have perplexed them appear. As a result, in many cases, according to testimony, the relationship between the two is never quite the same again. At the same time the daughter becomes a better sister and the mother becomes a better and more appreciative wife and mother to the boy in the home. All this is possible as a result of a mother and daughter observance.

IN THE next place, the fact must be faced that, in many cases, *the results that have just been described do not take place.* The events come and go, the mothers and daughters have a good time together, and occasionally (let it be whispered only in the dark!) they have not been entirely good-natured with each other when it came to clearing up the banquet dishes! The cause usually lies in the desire of people to put on a "stunt," rather than do a piece of really educational work; in the holding of an isolated event that has no relation to the work of the church; and in the failure to make any adequate plans for the inevitable and sometimes taxing "follow up."

Finally, then, we come to the nub of the matter in the question *"After Mother and Daughter Week—What?"*

THE mother and daughter program this year goes beyond any program we have had before in meeting this genuine need. There is a separate pamphlet packed with illuminating suggestions as to what may be done in carrying forward the mother and daughter idea.* The following suggestions would be helpful in connection with this purpose.

First, whatever is done to follow up the mother and daughter observance by practical activities should not be carried on as an extra and unrelated enterprise in the present program of the church and the home. For example, there are many activities suggested for daughters to carry on. These are fitted into the regular

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*Price, 1½ cents each, or $1.25 per hundred. Order from state or denominational office, or the International Council. See list of all supplies, page 28.

ome program and enable her to enrich her own xperience and that of the home as well. It is suggested hat each daughter put a new meaning into her mirror y the little device "through the looking glass." This i an honest attempt to discover what she is contributing o the home life. The questions that she can ask herelf would be a revelation to many a girl. There are iscussion topics that can be taken up in the girls' roup in the Sunday school, and in other ways.

Second, the activities suggested for mothers should lso be related to some going concern. The discussion ould be used in the Sunday-school class, the group neeting, the parent-teachers' association, and other roups with which the mother has to do. There are a umber of discussion topics that can be fitted into the rogram of any group such as "What is a Home," 'The Family Pocketbook," "What is Daughter's Share," "Friendships Within the Family," "Does the Girl Dare to Tell Mother the Things that are Closest to ner Heart?" and so on.

Fourth, there are questions that can very well be taken up in an intimate and friendly conversation between the mother and daughter. The family pocketbook is one of these. How the family can be made more democratic is another. What can be done for the other members of the family is another.

Fifth, all local leaders, in observing mother and daughter week, should take account of the already crowded program of the local church and not overcrowd it with special days, special observances, special weeks, etc.

The report has been made, with how much truth I know not, that at a certain meeting of ministers, when the list of special Sundays that various organizations are urging upon the perplexed modern minister was read, some member arose and solemnly proposed that the ministers should request that a special day be set aside for the preaching of the gospel! This situation needs to be kept in mind by local leaders.

Some have tried out the experiment in their local church of combining children's week and mother and daughter and father and son observances into a week which has been known as family or home week. In this there has been a special service bringing before the whole congregation the needs of little children and the dedication of mature life to their service. There has been on one evening of the week a mother and daughter banquet served by the fathers and boys, while on another evening the situation has been entirely reversed. On another year they have had a mother and son banquet followed by a father and daughter supper. They have turned over the mid-week prayer service to a service of family prayer and dedication. And so, throughout the whole week, there has been a growing emphasis upon the many elements that enter into a Christian home. Such a merging of the various days and weeks is now being seriously discussed; whatever the final outcome may be, such experiments must go on in local communities.

WHAT IS A HOME

By Mary E. Moxcey*

IT IS a bit startling at first to be asked this question —as if one should say, What is food? or air? It sounds as if the questioner had lacked some vital experience—like a blind man asking, What is light? Or perhaps this is a scientific investigation, one of those disconcerting inquiries that insists on cold, precise analysis of things that *everybody* "knows perfectly well what it means, but can't just put it into words."

More arresting is the realization that follows: it is true; there *are* persons who from their own experience lack the basis for understanding the term. They are incredulous of the fact, as if you spoke seriously of fairyland. Or they admit that such a thing once existed, but cynically assert that it is on the way to extinction. One such was quoted in recent newspapers to the effect that the modern person is "born in a maternity ward, reared in a nursery, taught religion in a church, educated by tutors, brought up in a boarding school, married in the city hall, eats in restaurants, sleeps in hotels, works in office or factory, is nursed in a hospital, and buried from a mortuary parlor!"

Underlying the cynical sarcasm of such a statement is the undeniable fact that the conditions of modern life are rapidly changing. Just as the candle-dipping that followed the family butchering is replaced by the electric power plant, and the butchering itself by the packing industry, many of the functions that once belonged to the single home are now taken over by the larger family of the community, there to be done very differently. It is a good time to face the facts and see if there is still the possibility of something for which the word "home" is a distinctive definition.

It is evident that there are still powerful even if vague vestiges of the *idea* of a home. The very terms used for these larger, more inclusive developments—or substitutes, if you prefer—hark back to a standard or pattern persisting in the mental equipment of our own generation. "I like to stay at that hotel (or Y. W. C. A., or club). It is so home-like." "Ever since our new dean came, the dormitory has been so homey." "That is the first church that has made me feel at home since I came to the city." "Our office is so pleasant and homelike!" "She has only one room, and that just a tiny one, but it is so cozy and homelike!" What is the "mental pattern" that lies back of these comments? How did it arise? What did it originally contain?

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HOW shall we go about it to discover a satisfactory working definition? To the mind that is even a little accustomed to the ways and the words of scientific research instantly occurs the suggestion of seeking a "functional definition." Well, why not have a scientific study of this throbbing word? Such scrutiny has helped us to use more accurately and more worthily other great terms which use had worn to smooth indefiniteness, such as "love" and "self." In every-day English a "functional definition" means finding out about a thing, What is it *for*? and What does it *do*? The answer ought to be the most useful possible to those, also, who are seeking to understand something that lies outside their experience. They are asking to be "shown" in terms that they can understand, even by opposites and contrasts. Like the woman who said she could not bear to be told to think of God as "Father" until she got the clue of recalling every hateful trait of her own father and saying "a real father would be—*not* that!" So to some the very idea of "home" must be reconstructed to make it an objective worth working to preserve.

The scientific method of discovering the *purpose* of an institution is to trace the needs in response to which it arose. There is no doubt that the human home began in the place sought for shelter from the elements, safety from enemies, comfort for sleep, quiet for illness, privacy for enjoyment. It was thus like the nest of the bird or the lair of the beast, and in this elemental, physical sense, even the solitary human being had to have a "home." But with the coming of love, the desire of lover and beloved to be together, away from jealousy and curiosity, gave a new meaning to the shelter. With the completion of the family the helplessness of the infants made imperative that *place set apart for the mutual use of a group of persons who belong to each other* which is the nucleus of a home.

From this nucleus the human "home" has developed according to the nature of the persons composing it, their needs, and the physical and spiritual resources available to them. The stability of the home, historically, has been determined by spiritual and material factors, such as mutual affection on the one hand and economic opportunities on the other. As civilization has become more complex many of the original reasons have less weight and others have come to be powerful incentives. But the continuous need, *the permanent purpose, is the care and nurture of growing human lives.* Somewhere this care and nurture must be supplied or life itself ceases; in proportion to the effectiveness of the home in this primary function will the life grow and thrive or become warped and stunted.

What does the home *do* that cannot as well or better be done by other agencies—for instance those enumerated by the newspaper quotation at the beginning of this article? Many of those are useful for special phases of the home's inclusive purpose, but all are partial. None other has the purpose of caring for the growing human personality as an *integral* being. It is only in a home, whatever may be its variant form, that a human personality may take root, blossom, and bear fruit. Roots need time to grow deep, and the groping tendrils make over into their very fiber whatever they enfold. In the vocabulary of human learning we say that the early associations are strongest and most permanent. Whether we will or no, each infant builds from its contacts with the persons and the things about it a "home of the soul" from which it looks out on life and to which it turns for shelter from life's storms.

The roots of us need *security*, and human hearts are their real soil. This need is first of all for an *emotional* security, the knowledge that we are dear to someone, who can reassure us as to our own value as a person; from whom, no matter what we do or fail to do, we can count on affection and interest. But for normal development there must also be *moral* security, the inescapable consciousness that what we are and do matters; that we are not alone in our living but every least deed affects someone who wants us to be fine and true, and greater than we think we can be—and who in consequence makes us to become what this creative faith expects of us.

It is the failure to discriminate this moral factor that has caused so much false and pernicious sentimentalizing about home. "The place where they always have to take you in, no matter what you've done"; where "They'll always stick up for you and believe in you whether you are right or not." Home as a moral refuge is a blessed fact, but such a "rescue home" is not the normal and wholesome ideal! In such "sob" films as "The Old Nest" it is no wonder that the children selfishly went their own ways, leaving the mother whose mistaken affection has trained them to put more value on their own personal whims than on justice, mercy and truth. She had "fought, bled, and lied" for the greedy, the furtive, and the heedless, shielding them from the consequences of their acts, which would have given them the discipline they needed.

NO, a home is where it is "easy to be your very best self"; where those who belong to each other have time together to devote to each other's happiness and welfare. The Christian home is the original democracy of friends, the true prototype of the kingdom of God because there each person is valued equally by the measure of love, irrespective of age, beauty, strength, or earning capacity. The oldest are recognized for their past achievements and contributions, the mature for their active services, and the children, even the very youngest, for their potentialities. Each member is so enthused with the possibilities of each other member that they not only encourage that best to develop, but "won't let you be less."

The perfect home includes persons and a place. Given the right persons the place may matter but little, and deprived of persons the place may mean much. To many types of personality, places and things have an important ministry. They want and need familiar surroundings, a local habitation for the treasured utensils of living and working, for the furniture, books, and pictures which are rich with associations. Many have such strong emotional bonds that things which have been used by or in companionship with loved ones come to be almost inseparably dear. Sometimes they are made to serve

as a substitute for the loved ones who are no longer near. They form a setting which gives life a continuity through all its catastrophic changes and supplies in a measure the sense of security which came first from the persons with whom the things were associated. Few personalities thrive if too frequently transplanted. If enough of the rich soil of personal affection accompany one, a change of place may not matter so greatly; without this the very life is apt to shrivel tragically and perhaps die.

A home is a place in which not only to be nurtured and grow, but to *grow up*. One's self can never be its best in any stage of "arrested development." If any member is permitted to remain in the "high chair throne," expecting to be waited on by other persons; or to expect someone else to make decisions and accept responsibility instead of one's self; or to evade responsibility for the weaker, the infants and the aged, that home is not fulfilling the function that nothing else can accomplish so well. In the democracy of the Christian home the object is to develop the self-reliance and capabilities of each to their utmost, and the rivalry of service is based on Jesus' own rule of action, "not to be ministered unto, but to minister."

WOMEN are historically "the home makers of the world." If present trends continue into the future the emphasis will have to be increasingly on the creative side, of *making* homes out of unaccustomed materials and conditions; and on extending the home into the *world*. For those who are to be the women of the immediate future the best possible practice material is the home in which each is now a daughter. The greatest service the mothers of today can render is to cooperate with these daughters in working out the best ways of achieving in the present the eternal purpose of the home; to stimulate the sons and daughters to grow up; to work out a more far-reaching democracy than has yet been practiced; and to furnish the soil of security in understanding, respect for personality, and faith in the yet undiscovered possibilities of each person in the home.

This great challenge is to be interpreted in the most practical terms. Whether in the rambling farm house or the crowded apartment, it means cultivating the arts of order, cleanliness, convenience, and beauty in such due proportion that the place is neither "uncomfortably neat," demanding slavish drudgery, nor the reflection of a careless and mussed-up soul. It draws the fine line between artistic simplicity and barrenness, between freakish individuality and the imprint of the interior decorator. Respect and appreciation will admit gentle banter and good-humored teasing but learn when to refrain from "rubbing it in" on the sensitive, or humilating the discouraged even "in fun." Whatever else the home may lack, there will be always love enough to furnish it completely with *comfort*—not the luxury of *things* but their usability for the unhindered ongoing of developing human aims; not the self-martyrdom of one or a few members but the democratic cooperation in diversities of needs and interests of each with all. Not the disguised "will to power" by which the one who contributes the most money demands the "right" to "have the say," or the frustrated ambitions of one are made the excuse for hampering others, but the glad giving and sharing with those who are dear.

In the words of an old, old ballad,

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection dwells,
Filled with shrines the heart has builded.
Home! Go watch the faithful dove,
Sailing in the blue above us.
Home is where there's one to love,
Home is where there's one to love us."

DARE I TELL MOTHER

By Myrtle H. Hayward*

Yesterday, Rebecca Mason,
In the parlor by herself,
Broke a handsome china basin
Placed upon the mantle-shelf.

Quite alarmed, she thought of going
Very quietly away,
Not a single person knowing
Of her being there that day.

But Rebecca recollected
She was taught deceit to shun;
And the moment she reflected,
Told her mother what was done,

Who commended her behavior,
Loved her better and forgave her.

KATHRYN was a normal studious girl, especially sensitive to reprimand from her teachers. One day she failed to have her English report ready. She was sharply and publicly reproved. Not long after this, owing to unusual circumstances at home, she failed again to be ready with her work. The hour of recitation drew near; Kathryn became almost panic-stricken. She had not realized time was flying so. She had meant to be ready; now she was too worried to think of anything on the subject of "Methods of Transporting Merchandise." Suddenly she remembered an old essay book of her father's. With a few changes she could pass a copy in as her own and win her credit for the lesson. She did so and for a while stilled the gnawings of conscience; but when the Sunday school lesson took up the matter of honesty, Kathryn's conscience demanded action. She went to her mother intending to tell her. Her mother, at the first suggestion of wrong-doing on her daughter's part, looked so stern that Kathryn told only part of her story and continued to carry her burden of guilt alone.

RUTH was spending an evening with some friends. During the evening cigarettes were passed. The others took them as a matter of course. They were

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Mother and Daughter Week May 8-15, 1927

A scene taken from the masque, "The Age-old Dream," written for Mother and Daughter Week.

About many things
Ye cannot think alike,
But ye can fit yourselves
Each to the other.
I think ye both do see
That the world does need
A Mother.

THEME
FACING LIFE'S TASK TOGETHER
MOTHERING THE WORLD

girls in a so-called higher social set than Ruth, and she had been much flattered by the invitation. This was her first temptation along this line and came as a complete surprise. Having no time to summon her better self she yielded to the spirit of "the set." When she was alone her whole soul revolted at her failure. She felt she must tell mother; telling mother would help rid her of the stain and sense of failure. She went to mother and began in a tactful manner to relate the circumstance, but at the first mention of cigarettes her mother was so shocked that Ruth's courage again failed. In reply to the horrified remark, "I hope *you* didn't touch them," Ruth answered nonchalantly, "Oh, of course not."

THESE three incidents show the problem of securing the girl's confidence. The first mother handled the situation wisely. The vase was a treasure but the mother had herself in hand. She looked not at results but motives; the future, not the present; character, and not things. We can be sure that Rebecca, being commended for her honesty and forgiven her mistake, will find it easy to come to her mother next time. If she can win this victory at eight she can win a greater one at sixteen.

In the other cases mentioned the mothers failed. Those daughters will not come to mother with the next mistake. They will miss the stimulus and support mother could give.

Why do mothers fail to have their daughters tell them? It is natural for the normal girl to talk about her plans, her good times, her friends, her worries, and the trivial happenings of her everyday life. If she doesn't talk to mother about all these, "there's a reason." The reason is many cases, as with the mothers mentioned above, is *fear* of *censure* from mother.

A SECOND reason for daughter's not telling mother may be the *fear* of *being thought silly.*

It is hard to believe that mother, always busy with such practical things, can understand the thrill it gave to have John cross the street to walk a block with the fifteen-year-old. It was such a little thing to take so much thought. The chum, her own age, would sympathize, but mother might call her silly for talking about John instead of doing her lessons, and fifteen can stand anything, even a scolding, better than being laughed at or called silly.

A THIRD reason why mothers aren't told is very often *lack of interest* on mother's part. A recent book gives a very vivid description of a grandmother who was a real mother and did not fail, through lack of interest. This writer, Dorothy Canfield, says, "And of course from talking so much together, Granny knew all about everything that was happening to Dids, so that she could start right in in the middle of a story and not have to explain the beginning, as she did with father. Father *said* he wanted to hear about things in Did's school life, but he always had to lay down his paper to ask, 'Who is this Miss Drummond?' although he's heard you talk millions of times about the music teacher at school. Or, 'Hold on, what rehearsal?', and that slowed things up so, and took Dids so long to explain that by the time she got back to telling what it was that had happened, she had lost her interest in it. Father never had such a lot of interest to begin with. They didn't get very far. But with Granny, you could always start right in. 'That play the eighth grade is giving, well Lorina Sheldon is not going to be Rowena in it after all.' Granny knew who Lorina Sheldon was. Yes, lunches with Granny were great fun."

If there is "great fun" to be had in telling mother mother will learn much which though seemingly trivial to the girl can be put to good account by mother in knowing what friends to invite to the house where extra time is needed on school lessons, what books and incidents to discuss at family meals, and the bedtime hour.

THIS indirect method of using these confidences is infinitely more costly in time and effort for

ne present and correspondingly effective in the mighty task of growing a soul. One mother who had learned not to fail through showing shock whose daughter did "dare to tell," said, "When Jean told me what they were doing at noon time at school, I felt faint, but I knew I must not let her know or she would not tell me next time." Instead of giving way to her surprise and horror she listened sympathetically, asked a few questions in a casual manner, and when the conversation ended naturally and happily, mother went off alone to pray and think. A "thou shalt not" would have been easy to say, but deceit would also have been easy, deceit for a few years while her daughter was still partially under her authority, and then open disregard of her wishes when womanhood's estate was reached. The remedy in this mother's case meant taking into her home a young woman of high ideals, a Christian school teacher, who without cant or affectation lived her life in such a way as to become the girl's heroine and big sister and the incipient evil habit was sloughed off.

Another mother in a similar situation checked the evil and set her daughter's feet on the upward trail by sending her to a Christian training camp for two weeks.

ON THE daughter's ability to give an affirmative to the query "Dare I tell Mother?" may depend the success of her whole future life. The youth is torn by contending emotions. On one side is youthful impetuosity, the group, a knowledge that times are different now than when mother was young, and on the other side a desire for the approval of the home and a real love for mother. The immediate reward of lowering the standard is so real, the future is so hazy and uncertain, that mother must be patient when the daughter reacts to the good of the present as she sees it. No shock, no immediate relief to her feelings can influence mother in her attitude to daughter's confidences.

These young souls are so sensitive. Like a bird they stand ready at the slightest alarm to flit to the refuge of secrecy. If the response from mother has not been pleasant, the youth may not even be conscious of deciding not to tell next time. We all know how instinctively we avoid an unpleasant reaction on the part of a listener. Silence is so easy. Let us make it easy for these young people to come to us. "Let us enter the temple of their souls with feet unsandaled and a prayer upon our lips."

WHAT IS A DEMOCRATIC FAMILY

By Lucy P. Gregg*

THE TERM "democratic," as applied to the home is of fairly recent usage. How has it come about that such a term should be used to describe the former stronghold of autocracy and authoritarianism? And is the term descriptive of an actual phase of family life prevalent at present, or is it, perhaps, a prophecy and goal for homes of the future?

To the observer of social affairs, a survey of recent trends and discoveries in the social sciences indicates a series of impacts of new ideas from without, and of new attitudes from within which have loosened the foundations of the autocratic home. At the same time, there is evidence that the shock of the new forces is made less disrupting by the constructive elements these very forces have brought to bear on family relationships.

Among the forces which are playing upon the family from without, the new emphasis on "learning by experiencing" probably ranks first. This emphasis is more and more permeating the best private and public schools. Religious educators are accepting its challenge for character growth. Organized group work for boys and girls is being increasingly based on this approach. Parents are thus exposed on all sides to new theory. Educators say, for instance, "Children learn to take responsibility and initiative as they are helped to practice them with success and satisfaction." Wherein did the old type of autocratic home allow for this?

THE underlying philosophy of this new method of education is summed up in the criterion, "respect for personality." Here, in the words of Dr. W. H. Kilpatrick, is a ringing challenge to the home that is groping its way in the transition stage from autocratic to democratic handling of its children: "Respect for personality of a child means regarding him as he is, as he may become, and in order that he may become; and it means knowing how to deal with him as he is, in order that he may become." Intelligent parents are being more and more faced with the searching implications of this criterion.

Emotional psychology and mental hygiene also bring to bear their weight of evidence: that the development and maintenance of a free, well-adjusted personality can be best assured in a home atmosphere of mutual respect and of full sharing of beliefs, confidences, fears, worries and conflicts. This dictum gives pause to husbands and wives to scrutinize their relationships to each other as well as toward their children. Even a slight knowledge of emotional psychology, and an ability to recognize emotional states as data for evaluating the family's mental and emotional health, are causing home-makers to rethink the old standards of discipline and coercion, of fault-finding and open criticism, of dogmatism and enforced beliefs.

If the home is being caused to surrender its old rights of dominance and of parental, and perhaps masculine, authority by the play of forces from without, it is also being challenged by new attitudes from

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within. Husbands are finding that wives are seeking other outlets for their energies besides housekeeping and child rearing. "Marriage versus career" or "marriage plus career" are problems for a large number of young people facing matrimony, as well as for parents whose children are old enough to be left in care of others. Increasing education of women; increasing opportunities for interesting work, both paid and unpaid, coupled with the trained nursery facilities for the pre-school age child, all encourage the wife to have additional interests and activities outside of the home. Children engaged in democratic group processes at school, in clubs, and at Sunday school, are pressing against the old autocracy and expecting democratic participation in home affairs. Again, young people are repudiating the old-fashioned authoritarianism of the family. Their parents are feeling a most disquieting helplessness before their asserted rights and questioning attitudes toward customary traditions and even morality.

IN the face of these personalized and acute situations which are confronting the home, what are the values that are at stake and which ought to be conserved? How can these forces in the home which seem largely centrifugal be made partly centripetal, that the home may retain to itself some richness of life and yet not hamper its family members? How can wives maintain their personalities, individualities, and interests, and not cause disintegration of home ties and values? How can husbands secure similar recognition of their right to do an interesting, creative piece of work, in place of the routine job which better pleases a too dependent wife? How can parents give free scope to interests and activities of their younger children and not have home "a Bedlam"? How can parents be sure that their young people are able to make right decisions in their changing world? Dr. Kilpatrick says in *Education for a Changing Civilization*, "the danger is that the shift (for young people) will be only *from* external authority and not *to* a basis of internal authority." How can parents help avoid that danger?

THE VERY forces of science and philosophy which have helped to crumble away the old autocratic foundations of the home are now seen to offer a basis for answers to these questions by bringing to bear a rich deposit of experience and philosophy for the building of new and democratic values into the family structure. Two outstanding contributions of this experience are expressed in the criteria "respect for personality" and "shared interests," which we owe to the philosophy of education of Professors Dewey and Kilpatrick.

How may the full meanings of "respect for personality" be experienced in family life? Fortunately we have testimony as to its potency in many lives of people about us who have caught the vision and significance of Jesus' never-failing respect for personality in all His contacts. And the "sharing of interests" would seem to characterize the attitudes of the members of our happiest, most democratic, and most Christian homes today.

FOR the purpose of answering the question "What is a democratic family?" a number of homes where these criteria have been set up, have been carefully observed and analyzed, with the frankest help from the individuals concerned. From these observations we find that husband and wife, in these democratic homes, generally began before marriage to discuss very frankly all aspects of their future relationship and to seek the best resources for information and experience on handling finances, sharing responsibilities and interests, and in making emotional and physical adjustments. Early in their married life they began to find it possible to evaluate together objectively their own family backgrounds to see what values they wanted to conserve from either, or what mistakes they wanted to avoid. To do this objectively and impersonally was difficult to accomplish, but it seemed to release untold inner conflicts and inhibitions before the adjustments to their own children had to be made.

This would seem to be a first step toward gaining insight into one's own emotional history and into that of one's mate. Real respect for personality must be based on understanding of that personality, and no husband and wife can really know each other who have not a fairly clear understanding of their childhood settings and of their chief emotional experiences. This is indeed a sound basis for the "sharing of interests" which the years of married life are to bring!

WE FURTHER observe from the scrutiny of these homes that the sharing of experience gradually included confessions of early mistakes, fears, failures and hopes, in childhood and adolescence, besides a frank facing of and evaluating of the way sex information was imparted and received. The same frank discussion was accorded to the religious heritage of the husband and wife, in order that full respect for beliefs or doubts might be accorded as a basis for sharing a richer experience together.

This also may be in some cases difficult to achieve without undue emotion, but the home is better made ready for the religious education of children, without prejudice or dogmatism, when the parents are constantly scrutinizing and testing their own beliefs.

Our observations show, further, that the homes where these preliminary steps have been taken have been able to reach a very fair adjustment as to the interests and activities of husband and wife. There is no need for a false and feverish activity to get away from stress and strain of the marital relationship, but husband and wife naturally are "freed" to engage in whatever most interests them with the assurance of understanding and appreciation at home. The criterion of "shared interests" seems naturally to apply to such homes, which are not being disintegrated but, rather, consolidated by richer activities within and without the walls of the home. In short, the term "shared interests," designates interests shared within the home and between the home and other outside groups. And not one of the democratic homes under observation for this article has failed to be making a contribution to the community in which husband and wife are sharing!

With the relationship of husband and wife soundly tested, and with full sharing of interests, it is more nearly possible to predict a thoroughly democratic atmosphere for the children in these homes under our observation. Such families have already fulfilled the first requirement of mental health for children—that husband and wife shall be happily adjusted. Disciplinary methods are based on respect for the child's personality, and one never sees the spectacle of a 150-pound parent attacking a 40-pound child whose ingenuity and activity have taxed his intelligence or patience! We find that questions on sex and religion are being frankly and fully answered whenever asked, in order to encourage an atmosphere of confidence and trust. The "Family Council" is found at work in these homes with ranging degrees of elaboration, but in all there is an attempt to have the children share in home responsibilities, plannings, and problems, in proportion to their age. It is attempted to have the children considered and consulted in each family situation, which increases their ability to make choices and to face responsibility.

With a feeling of responsibility for home concerns, the children are naturally keeping the home as a center from which their activities radiate. They are "free" to establish new relationships outside the home and "free" to bring them back into the home. Thus, these truly democratic homes have become centers of boy and girl activities—laboratories for social relationships, where young people meet together in true fellowship to test the new values of their education and freedom, in an atmosphere of sympathy and understanding.

AND AT this point do we not find a means of direct approach to the problem of how to increase the number of democratic homes of the future? We have seen such homes to have been started with frank discussions between husband and wife, but we know how lacking is this ability for men and women to talk together frankly and objectively on a basis of understanding and equality, either singly or in groups. It is a skill that is seldom found in either private or professional life. Perhaps we can gain this skill of frank discussion between young people as the all-important basis for the democratic home of the future, by encouraging it and arranging for it within our own homes, within the group activities of organized clubs, and within church school and church groups. Girls and boys are both becoming more articulate in group discussion by themselves. If they can learn to discuss together, with full respect and sharing of interests, values, and beliefs, may we not glimpse a vision of their founding future homes in which the best values may be truly integrated—homes that shall be truly democratic and truly Christian?

FAMILY FRIENDSHIP

By Bertha S. McClintock*

HAS the person ever lived who has not wondered why there are so few instances of real friendship within the family? A close comradeship between mother and daughter, father and son, brother and sister is as rare as it is beautiful. Any worthwhile friendship costs effort and like most of the values of life, family friendship has an unusually great price. Three very definite obstacles must be overcome before family friendship can be assured.

THERE is, first of all, the age-long friction between the ideas of one generation and the ideas of the next. In the long run, it is most fortunate that the conservatism of one generation tends to hold back the impetuosity of the next; and that the eager, almost reckless spirit of adventure of youth tends to throw overboard the rather prosaic advice of the elders. It was ever thus, and if it were not, civilization long ago would have died, either of stagnation on the one hand, or of leaping without looking on the other. But this very provision for keeping a sane balance between these two extremes, has always been a stumbling block in the way of mother and daughter, father and son friendships. We must first recognize it as such, and then determine that it shall not be fatal to our spirit of fellowship. This means a widening of our horizon, a recognition, on the part of mothers, that daughters have keen reasoning minds, that often they have the advantage of wider contacts, and a share in more recent thinking than the mothers themselves. On the part of daughters, it means an appreciation of the years of experience which gives a mature person a certain foresight which the inexperienced cannot possibly have. In short, it means, not the giving up of one's pet viewpoint, but a deeper sympathy with the viewpoint of another.

OUR second stumbling block has for its foundation the very pride of family which all through the centuries has been recognized as such a very commendable thing. Strange,—but true! For this family pride tends to make us mothers overly anxious that our daughters shall attain perfection in every little thing; and it tends to make daughters very much concerned that mother shall appear progressive, up-to-date, attractive. So we mothers and you daughters start in, sometimes unconsciously, but always very conscientiously to help each other reach this perfect stage. A correction here, a suggestion there, and before we know it we are dangerously near to that bogey of family friendship called nagging. Our business of eliminating flaws and smoothing rough edges in the other person becomes so important in our eyes that we fail to see the richness and the color and the lustre of the gem itself. Who was it that said, "Experience has shown that talking as an aid to character

*Executive Secretary, Denver Council of Religious Education.

building has accomplished so little, that every mother might just as well be born dumb"? A harsh over-statement of a partial truth is that, but it does startle one into thinking. What an interesting experiment it would be for all members of a family to agree to give up improving each other, and just enjoy each other, at the same time each one living his best. Would this subtle power we call unconscious influence accomplish the purpose in a much pleasanter way? Perhaps it would.

WE come now to our last obstacle, which we really never can put entirely behind us, but which we must conquer every day of our lives, the habit of "letting-down" in our homes, so that not our best, but our worst points show. You know the story of the beautiful robe which was sent to the queen's court for whichever of her "ladies-in-waiting" could wear it. But when each in turn tried it on, she found it was a magic robe, and that it grew larger or smaller in such a way as to reveal the imperfections of the one who wore it. The woman who was narrow and self-centered found the garment so large that it hung all about her in great folds; when the untruthful maid put it on, all her petty lies stood revealed, "and there was no one of them all who could perfectly wear the robe." When we change from street clothes into our home frocks, do we reveal all our faults, our smallnesses of character to those with whom we live?

But after all, life is made up of small things; and having cleared the road of some of our greatest stumbling blocks, what are some of the small things we can put into life, to make fellowship within the home richer, deeper, and sweeter? Friendship wherever it is found is a give-and-take; its broad foundation is sharing. The rapid-growth-friendships that spring up in a day, and die as quickly, frequently die because one side does all the giving and the other all the taking. What are the values which must be shared to make family friendship permanent?

FIRST, responsibility for work; this means, of course, an actual sharing of responsibility, not the attitude of a mother employer and a daughter employee; nor that of a daughter lady of leisure and a mother slave; but rather the facing together of the entire program of work involved in efficient home management, and a budgeting of the time of each member of the family, so that each assumes a share of that program.

Second, a sharing of financial responsibility so that daughters and sons, as well as parents know the problems and help to solve them. A situation in which the daughter knows that by tears or temper or teasing she can wheedle a reluctant dollar or two out of a more reluctant parent, is not inducive to friendship.

Third, a sharing of fun. One would sometimes think that a sense of humor could not survive parenthood, so successfully is it concealed by some of us. Daughters, too, frequently lose their fun-loving spirit when they come inside their own homes.

Such little things bring fun into life. Alice M. Colter in her booklet *Being Good Friends With One's Family* (Woman's Press), has her plant of "togetherness" bear three blossoms,—celebrations, secrets, silliness. It seems to me they are both blossom and root. For out of such seemingly trivial things grows togetherness, which in turn produces more such blossoms, birthday dinners, anniversaries of all sorts of occasions, housewarmings. installation ceremonies for the new radio, or phonograph, or picture, the dedication of a new fireplace (or the new gas stove), these are the simple homely celebrations that mean nothing at all to the one outside, but mean "home" to friends within a family.

Fourth, a sharing of interests. Perhaps this is one of the hardest. Mother's sewing club, or reading interests (or lack of them), her Sunday-school class, her middle aged friends seem very far removed from daughter's chums and boy friends, her young people's society or class, her studies, her play, her dinner dances, her life of constant excitement. But in the first place, mother and daughter can develop an interest in each other's activities if the desire is strong enough. In the second place common interests can be found. Certain books, certain music, certain plays, and some friends transcend all limitations of age, and form a basis of common interests. It is wonderfully worth while for family groups to cultivate a love for such values.

Fifth, sharing of ideals. This is most important because most comprehensive; it includes all the others. A home never has been and never can be lacking in family friendship, when the central ideal of all members of the home, around which all activities revolve, is the ideal of "abundant living" as defined by the life and teachings of Jesus;—"that they may also be one in us."

WE HAVE set for ourselves a goal,—friendship within the family. We have cleared the road of certain obstacles; we have defined certain positive efforts toward the achievement of the goal. Complete attainment now depends on whether or not we consider the result worth the price we must pay for it; whether we can develop the "will to labor as we know" and the "strength to fashion as we feel."

Read again Laura Richard's story of "The Golden Windows," and if you have wandered far, looking for this house, may you speedily return to your own and discover anew the truth in that simple tale, "That *our* house has the windows of gold!"

The Look Ahead

June: Week-day Church Schools. Summer Assemblies

July-August: Summer Plans. Variety of Virile Articles

September: Unusual Leadership Training Number

THE HOME, A PLACE FOR TRY-OUTS

Democratic Activities for Daughters to Carry On

By Emma Knauss*

Standardization

WE ARE all tired of the charge that America is rapidly becoming *standardized* in thought, feeling, and action to the point of mediocrity. Yet this is a charge which we cannot lightly dismiss. From coast to coast, all America opens its sleepy eyes reluctantly to the insistent clanging of a well known alarm clock. It washes its face with Blank soap to retain the school-girl complexion; it eats Blank breakfast-food to insure a vigorous physique. If a boy and sixteen, it dons Blank collars, collegiate trousers, and uses the word "wet" when it means "naive." If a girl and sixteen, it dons a tiny felt hat, a raccoon coat and flapping galoshes and wears its eyebrows straight or curved, its cheeks pink or orange according to the dictates of the most persuasive cosmetic advertisement. Young America steps out of a standardized house and goes to school or to work in a high-powered closed car in a town that looks like every other town in the United States. It listens to the same sermons, stock reports, political speeches, bedtime stories, and jazz, over a "Super-Het" or "Neutrodyne" radio. It devours the latest divorce scandal and thrills to the same movie from the Adirondacks to the Sierras. On St. Valentine's Day it sends the same, identical, pensive messages, written by the telegraph company, to its sweetheart, whether she be divine or prosaic, corpulent or slender. And now we seem to have come to a time when on Mother's Day it wears a white carnation whether it feels like it or not!

Yes, even precious sentiments have fallen victim to this standardization process. On a given day in May we now join the hordes and go through the motions of paying tribute to mother, and for the rest of the year we comfortably and complacently forget those acts and attitudes which give meaning to the bond. We may easily pacify our consciences and dismiss for a time our responsibilities by participating in cheap, superficial ceremony with all the rest of the world, just as some of us may go to church on Sunday to clear the slate for another week of indifferent self-seeking. Such casual devotion, usually the result of advertising bombardment, cannot but lack sincerity and reality. It is a gesture toward respectability, an endeavor to keep up a reputation for "filial piety" among our acquaintances. However, a mere biological relationship cannot be proven a sufficient basis for such a wholesome demonstration of sentiment. In fact such an expression can become quite harmful in developing inhibition, inferiority, and morbid brooding on the part of those less fortunate children who have been "unwise in the choice of their parents"! Unless an individual is motivated by a deep, sincere, growing appreciation of his or her mother, the experience may result in the building of character values which are socially undesirable and which may result in cowardly submission to mass-dominance and hypocritical pretense.

As for the mother, how must such a gesture affect her? If she possesses a wholesome individuality she probably rebels inwardly and wishes for more genuine evidence of the existence of this devotion, this loyalty and reverence, that the wearing of a carnation gives acclaim to. She probably desires a normal, companionable relationship as individual to individual, on the basis of personality alone, not on the basis of biological relationship. If respect is due, she wishes to invite it because she is worthy of respect and not because a thousand florists lift their voices in chorus across the country and shout "Say it with flowers!" If honor is due, she wishes it because she is worthy of honor and not because candy manufacturers release a barrage of "Send her Sweets!" "Happiness in every box."

It goes without saying that to the function of motherhood the world owes inexpressible tribute, but it also owes tribute to the function of fatherhood, sisterhood, and brotherhood! In fact, the family with all its members is an institution that has stability only in proportion to the democratic "give and take" that comes from constructive effort and thinking on the part of every member. Family life has depth and unity in so far as each personality has room to grow and become vivid. Immeasurable spiritual values reside in a family relationship in which each member not only has the privilege, but the obligation, of cooperating creatively in assuming responsibilities.

In this day of mechanical labor, when home life has been almost completely routinized by the use of electric irons, washing machines, vacuum cleaners, polished floors, radios, victrolas, gas stoves, there is little opportunity for creative cooperation in the home. Nevertheless, girls may well be challenged to make an honest attempt to examine themselves "through the looking-glass" to see what they are contributing to the happiness of home-life through the performance of certain home tasks usually left to mother. Mothers might also be challenged on the score of whether they are giving daughters the privilege of making the contribution to home life. How would a modern 1927 high school girl rate herself on the following home "chores" for instance? Helping to wash and wipe dishes? Getting supper? Making beds? Mending clothes? Getting up on time in the morning? Keeping room tidy? Taking care of younger brothers and sisters? Cleaning the home on Saturday? Playing games with or telling stories to the children of the family in the evening or on Sunday? Helping younger members with their lessons? Keeping within an allowance? Refraining from quarreling or sulking if things do not go exactly as one wants

*Secretary Girl Reserve Department, Y. W. C. A., New York.

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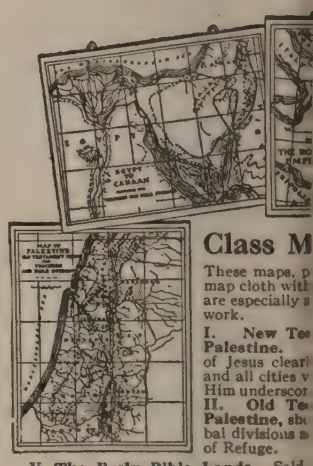

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them to? If it is not possible for her to perform all of these tasks, what tasks might she substitute which would serve a similar purpose?

Cooperation does not begin nor end with performance of manual tasks. To further union it should embrace contributions in the realm of the mental and spiritual. Creative cooperation means contributing ideas to the solution of a family problem, sharing thoughts, aspirations, joys, and sorrows. In addition the sharing of intimacies, secrets, jokes, and the remembering and observing of birthdays, anniversaries, seasonal celebrations, and holidays forge a real bond.

Need for Parents to Observe Technique

IT IS not enough, however, merely to challenge the *young people* to take their part in the building up of fine family relationships. Parents also need to be challenged simultaneously with regard to the method they use to enlist desirable cooperation. In many families home duties have become obnoxious to adolescents because of their association with unpleasantness and restriction. Young folks have been wheedled, coerced, driven, cajoled, and exhorted into doing tasks not necessarily unpleasant in and of themselves, but which developed about them an aura of unpleasantness because of the way in which they had to be done. Psychologists are pointing the way to newer and better methods by urging the use of what Dr. Harry Overstreet calls the "association with a pleasurable experience" technique. This technique is still little understood and still less applied. It is based on the assurance that a sense of responsibility can be developed in the home by making the responsibility we wish a child to assume pleasurable. For example, girls may be given the chance to play "mother" in the home one day during the week. Being "mother" would involve responsibility for the little ones, planning of menus, marketing, washing dishes, tidying the house, and acting as hostess to any guests or callers. This experience will evoke the admiration of her younger brothers and sisters and the rest of the girls in the neighborhood, and, because she enjoys the responsibility so thoroughly, she is learning to enjoy being responsible. Girls will rebel against a "chore" or duty they feel has been forced upon them, but will revel in the same activity when they feel it belongs to them and is wholly theirs. Washing dishes and making beds are not drudgery when they become a part of a whole process, for then they take over the joy of the undertaking as a whole. "Being mother" is an experience which fuses together play and work in a delightful fashion, and play and work are an effective combination in all acts that are truly educational.

Such a project does not eliminate the need for a mother's guidance. On the contrary, it is dependent upon it. A mother helps supply sources of material, tools and household implements necessary to get the housekeeping done. She may suggest indirectly ways of overcoming difficulties that arise in connection with planning, executing, and evaluating household tasks. She approves or disapproves those phases which have helped or hindered the process. A mother's attitude of friendly sympathy, her constructive criticisms, her patient understanding, all the associations built up with regard to older members of the family, to the home itself, and its environment, whether pleasant or unpleasant, have everything to do with determining whether it will be repeated in the future.

Discussion Essential in Determining Ideals

IT IS a common mistake on the part of adults to expect young people to have secured in some mysterious fashion a deposit of ideas and ideals with which to operate wisely in a given home situation. They expect youth to have jumped chasms of experience to the place where grown-ups are in their thinking and acting. Moral standards that possess dynamic power for action do not spring into being in any such magical fashion. They come slowly through many channels during the long years, through the reading of books and magazines, the seeing of plays, movies, hearing of talks, visiting other homes, and talking things over with friends. Gradually selection is made by a process of evaluating, criticizing, testing, and applying ideals in many situations.

Many new problems in connection with right family relationships arise daily for which present knowledge and judgment are wholly inadequate. Experiences and ideas need to be shared in order that a solution may be reached. Circumstances differ so with each family that no one rule or code can apply to all, yet, there may be underlying principles upon which to base choice in a given situation. How can we discover them?

Wherein should authority reside? Increasingly in our democratic society we must seek to build up internal control, for in so far as we do that, will we need proportionately less external control. Class discussions on such subjects as are listed below should clarify notions about marriage and home life so that girls can determine for themselves what a cooperative spirit means for them in their own particular home.

What is a home?	Family friendships.
The family pocketbook.	Home-making as a vocation.
What is a democratic family?	Leisure time in the home.
Dare I tell Mother?	Boy and girl friendships.

In the course of such discussions, many questions will arise that may lead to further investigation in a larger realm, especially if the class is composed of representatives of industrial families. Where a family of eight is dependent solely on a mother's income of eighteen dollars a week, what happens in case of illness or accident? Does the factory have protective devices to guard against accident? What compensation does the factory offer during illness and for how long? What do the state and federal laws do to protect the mother at work? What are some of the other economic questions that a mother of today faces?

A complete, well-rounded family life cannot be dependent for its success on mother alone or on parents alone. By the time young people reach the telegram or flower-sending stage, the need for creative cooperation in the home should have penetrated their consciousness. Likewise, a mother aud daughter relationship is not a

uperficial thing that can be created suddenly at banquets through the singing of songs and the citing of poetry. It grows in strength, dignity, and beauty only as increasingly there is a positive constructive sharing of self, a conscious attempt to make the relationship mean all that it can mean.

For the mother, this involves the developing of the art of companionability and the retaining of the spirit of youth. Retaining the spirit of youth does not imply dressing, looking and acting "sweet sixteen," using slang and thrilling to ecstasies over a movie star. It does imply keeping a fresh outlook on life, enthusiasm and zest for adventure into untried realms, a keen interest in play, in the pursuit of knowledge, and in the appreciation of beauty. "Youth is not a matter of rosy cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is the freshness of the springs of life."

A daughter's part in the sharing process is to learn to "reflect, to analyze, to form strong purposes, and to prosecute them steadily" (Dr. Henry Noble McCracken, *Harpers*, March, 1927).

Both mother and daughter need to learn to understand each other, to talk the same language, to participate in common joys and in common interests. Henry Ware, in *Home Life*, says: "A home is not an accidental or natural coming together of human souls under the same roof in certain definite relationships; it is a work of art, to be builded upon fixed principles of life and action."

ADVENTURES IN FELLOWSHIP FOR MOTHERS AND DAUGHTERS IN MOTHER-AND-DAUGHTER WEEK

By Judith Marjorie Trotter*

MOTHER-AND-DAUGHTER Week may be a time in which lovely fellowships are formed, fellowships that will go on growing through all the daughter's future life, binding her and her mother together in delightful comradeship. Or Mother-and-Daughter Week may be a time when misunderstandings develop and heartaches begin that will not soon be forgotten. It all depends on the thoroughness of preparation and promotion. To those of us who are enthusiastically dreaming of Mother-and-Daughter Week the idea has already been "sold." We must remember that it has not yet been "sold" to everyone else. How many Mother-and-Daughter banquets the writer has attended which had been made ready with loving care! Just one thing was lacking—the mothers. The girls will explain wistfully, so eager they are that no one should blame the absent mothers. Leaders add their apologies. But all the time everyone knows that if they had just cared enough—which is the same thing as saying if they had *understood* clearly just what it was all about—most of them could have arranged to come.

In order to assure the complete understanding and cooperation of the mothers concerned, it will be well for the leaders responsible to call a conference of mothers and daughters for the planning of the joint activities of the week. (Of course even getting everyone there for the preliminary conference will involve telephone calls, notes, careful explanations.)

In the preliminary conference someone as well qualified as possible in the handling of discussion should draw out from the mothers and daughters suggestions as to realms of life in which fellowship is needed between mothers and daughters. Then will follow concrete suggestions for adventuring in fellowship along the lines proposed. Perhaps some of the activities chosen will be those in which each mother participates at home with her own daughter. The group responsibility for these is discharged once the suggestions have been clearly made—with plenty of enthusiasm in the making—and the mothers and daughters have been definitely requested to follow the plans as outlined. Other activities chosen will involve the mothers and daughters in a body. For the final planning of these it will be necessary to appoint committees.

The delightful thing about a preliminary conference such as this may be that from the mothers and daughters themselves will come ideas fresh and interesting beyond what the leaders could have suggested. But it will be well for the discussion leader to have a good many ideas in mind, in case originality does not flourish.

Fellowship in Home-Making

ONE place where there might well be more fellowship between mothers and daughters is the realm of home-making. Each mother and daughter might make a survey of the home, deciding upon one thing they could do together to beautify it. It might be the making of a new pair of curtains, the covering of a few sofa cushions, passepartouting a good picture, planting a garden plot.

In the actual labor of the home many daughters take no share at all. This would be a good week for a girl to begin, by having lessons in cooking or laundry work.

But home-making is more than labor to satisfy physical needs, more even than trying to add beauty to the surroundings. The planning of a home-evening, during which the other members of the family will be guests of mother and daughter in this, their special week, may prove a great bit of fun. In one home such evenings are a regular feature of the family schedule. Each person present must provide a story, a stunt, a song, or some such piece of entertainment. Through their nonsense the family draw together, and that understanding, which alone makes a true home, is established. If mother and daughter were the

*Girls' Work Secretary, Maritime Religious Education Council, St. John, N.B

hostesses they would doubtless be expected to serve surprise refreshments!

Fellowship in Thinking

THE GAP between the thought-life of youth and of those who should be their best friends is often tragically great. If mothers and daughters might only share their thoughts a bit, how valuable this week would prove! The cynic may be tempted to reply that many of them have few thoughts to share. Well, then, let them squeeze in a few precious hours for reading aloud. Reading inevitably provokes thought and talk, if the books are carefully chosen. A lovely book for mothers and daughters to read together is *The Life of Alice Freeman Palmer*, by George Herbert Palmer, a book that does not grow old. If something fresh from the press is preferred, let it be *Grace Dodge, Merchant of Dreams*, by Abbie Graham.

Some mothers and daughters may take this opportune time to read together on sex education, such a book as *For Girls and the Mothers of Girls*, by Mary Hood. Or it may be that among the joint activities of all the mothers and daughters it will be possible to include a talk by a woman doctor. It can hardly be stated too emphatically that if this week is to result in full fellowship between any mother and her daughter, the wall of reserve in this regard must somehow be climbed over. A girl needs her mother's guidance in her thinking about sex.

Another realm of thought in which mothers and daughters need to draw together is that which is concerned with the modern use of the Bible. The girl studies, more or less superficially, the scientific approach to life. Frequently, the reaction of the mother to these new ideas, rather crudely expressed by the girl, is the reaction of shock. A fatal attitude! Here is a great need for conference, under the guidance of the minister or other informed person who combines courage with reverence.

Fellowship in Recreation

I WONDER if there is as much laughter in any other home in England as in ours," wrote Charles Kingsley to his wife. Certainly there is far too little laughter in the lives of many mothers. Besides the home-evening already suggested there should be at least one group affair of a social sort. The favorite form for it to take is the Mother-and-Daughter banquet, at which the mothers are the guests of honor. Preparations for this should be begun weeks ahead that it may have a tasteful formality combined with simplicity. The tables should be daintily decorated with place cards, favors, candles. A nosegay of spring wildflowers makes the best favor. The place cards each bear a little verse, such as:

"I think about the mothers of the days of long ago
With their gentle wrinkled faces and their hair as white as snow.
They were middle-aged at thirty, and at forty wore lace caps.
At fifty clung to shoulder straps and loved their little naps.
But I love the modern mother with her interests broad and free—
My gentle, bright-eyed mother, who is keeping young with me."

The supper should be only such things as the girls can prepare, but served with care. A good community sing-song, a brief toast list, perhaps a short dramatic "stunt," may make the program. A charming feature sometimes carried out is a series of tableaux representing motherhood in art.

An afternoon tea or an evening social may sometimes have to take the place of the banquet, but the eating of a real meal prepared by their daughters is more than a treat to many mothers.

Fellowship in Worship

THE VERY heart of the week's program should be the hour of public worship, planned with the minister, when mothers and daughters occupy places of honor in the church building and in the program. Or it may be that a special vesper service may be held in a sunset-lighted chapel. The theme might well relate to the service that mothers and daughters can together render in the realm of world friendship, and an offering be taken for mothers and daughters of other lands.

In the May, 1924, issue of *The Church School*, Phebe Curtiss had a lovely candle-lighting ceremony. This will doubtless be on file in many libraries. If not, the idea can easily be elaborated locally. Each mother and daughter is provided with a tiny candle. Five of the girls speak, representing the Spirits of Comradeship, Confidence, Trust, Patience, Sympathy. Another spirit, the Spirit of Love, with a large white candle, lights their candles, pointing out that only with her help can the other spirits live. The five spirits then, with their lighted candles, light the candles of the mothers, who repeat in unison a pledge to cultivate these spirits. The daughters light their candles from their mothers' and repeat a similar pledge. Such a ceremonial may close a banquet program or a vesper service. If the latter, and the theme be the suggested one of world service, mothers and daughters might add a unison pledge to strive to share with other people the comradeship they find. Thus will their own fellowships be deepened and given true purpose.

MATERIALS FOR MOTHER AND DAUGHTER WEEK

A General Descriptive Leaflet—1½c each, $1.25 per hundred
A Worship Program for Mother's Day—1c each, 75c per hundred
Banquet Suggestions—1½c each, $1.25 per hundred
Mother and Daughter Songs—1c each, 75c per hundred
A Worship Program for Daughter's Day—1c each, 75c per hundred
After Mother and Daughter Week, What?—1½c each, $1.25 per hundred
Cash with orders—Secure from denominational headquarters, state or provincial councils, or the International Council of Religious Education, 5 So. Wabash Ave., Chicago

WHAT MOTHERS AND DAUGHTERS CAN DO TOGETHER

By Clara Beers Blashfield*

"LET'S think up something special to do for daddy this week," remarked fifteen-year-old Mildred Hunt to her mother as she painstakingly dried the last supper dish and placed it on the shelf. "Miss Baker told us at church school today that *Mother and Daughter Week* ought to be a time when mothers and daughters not only discuss together a lot of problems that bother us, but should be filled with the *doing* of things together. I thought if we did something for someone else, not just for ourselves, mother, it would be even more fun, don't you?—and especially for daddy."

"Mildred, I've had that feeling myself all this week as Mrs. Brown and I have been talking over some of the topics that might prove stimulating and helpful at mothers' meeting on Wednesday afternoon. It's a mighty fine thing, of course, to think things through together and discuss common problems, but I believe you hit the keynote, Mildred, when you suggest that together we *do* things—for someone else."

Mrs. Hunt and her daughter began most enthusiastically to plan what they might be able to do this week for daddy. Mildred's suggestion was to have a dinner on Wednesday evening in his honor and to keep it a complete surprise. Mother knew perfectly well that unless they told father something of the plan, he might be planning a committee meeting or some such thing for that very evening. She allowed Mildred's plan for the party to carry, but it did seem the part of wisdom to let daddy in on the secret.

And so it came about! Mildred and Mrs. Hunt spent most of Mildred's leisure in planning every minute detail of the dinner, so that together they might prepare and serve a most delicious dinner for dad and five of his co-workers.

"Father would be so happy, Mildred," said Mrs. Hunt, "if we both went with him to prayer meeting Thursday evening and perhaps to church service tonight. Don't you think we could manage it, dear?"

Mildred was not quite so eager to acquiesce in this plan, but her own suggestion had carried, now why not accede to mother's wishes and perhaps, who knows, but this might please father quite as much as the dinner?

THE next plan was also suggested by Mrs. Hunt and Mildred's joy knew no bounds when she heard what the Saturday afternoon plan was to be. Mildred was to invite to her home all the girls in her church-school class, together with their mothers. Mildred and mother planned the refreshments and the games, and then sat down to talk it over. During their discussion Miss Baker, Mildred's church-school teacher, dropped in on an errand, and made a few suggestions also. It was proposed that it might be an interesting and worthwhile plan for this group of mothers and daughters to get together once a month in the various homes and have pot-luck suppers, each family represented bringing one dish and the hostess to furnish cocoa, coffee, and sandwiches. Mrs. Hunt proposed that they might study together religious and secular drama, going together with the daughters to see a few of the best plays during the next year. This appealed strongly to Mildred who had a genius for dramatic art. Miss Baker suggested that these mothers and daughters might prepare and give once a year in the Parish House a good religious play, at which time a silver offering could be taken and used for the furtherance of girls' work in the city.

THE problem that faced Mrs. Hunt was the one of finding time during Mother and Daughter Week for all the things her fertile brain was planning. There was Wednesday afternoon when, through her efforts, *all the mothers of all the daughters* in her church were asked to come together to discuss problems facing all the mothers. Mrs. Hunt had seen to this the previous week. She had gone to the church office and found that all that was needed was a suggestion and in the church calendar was printed an invitation urging all mothers to come to the Parish House on Wednesday afternoon. Mrs. Brown, a most competent woman in the church, was asked to lead the discussion, and such problems as were common to all mothers were to be discussed. They would then divide into smaller groups—grouped according to the age of the daughter. Mrs. Hunt had purchased and was to take a number of copies of the magazine *Religious Education* for December, 1926, and also copies of the January INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION —because of the very excellent bibliographies. The "Mother's Book Shelf for 1927" in the INTERNATIONAL JOURNAL gives a list of most helpful books for mothers to read. These copies were to be passed about among the women who did not have copies of these magazines, with a suggestion that each mother try to follow the plan outlined and read at least the one book a month, or as many as she possibly could read.

Wednesday afternoon proved a great day in the lives of these mothers! Many were the problems brought up for discussion in the different groups:

How can I better understand my daughter?

How does a girl of 1927 differ from a girl of 1895?

What problems does a modern girl face that her mother did not?

How shall we meet the problems of dress, lack of respect, church going, etc.?

A suggestion came that it would perhaps be possible to have a circulating library of the sort of books that would prove helpful to mothers. If a dozen or more

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mothers would each buy one book it could circulate in the group—and naturally the mother with ideals is very desirous that other mothers have ideals as high as hers. "It is only by educating *all the mothers of all the daughters* that I may hope for the highest type of chum for my own daughter," reflected Mrs. Hunt. "The influence upon one's own daughter means so much to any mother that she is, obviously, most desirous that all mothers receive the benefit of all the best of inspiration and helps available for them."

WHEN Mother and Daughter Week was over, Mrs. Hunt found herself closer to Mildred than ever before. They had had many common tasks which had drawn them together. They had discussed together some of the reasons why each often fails to get the other's point of view. They had gone to prayer meeting with dad, they had served a dinner for him, they had had Miss Baker in to lunch with them, they had entertained a number of daughters with their mothers, they had laughed and played, and sung, and prayed together. They had read together Maud Lindsay's *Closing Door*, and had felt the thrill of those final words "and nothing in all this world could close it now."

As Mrs. Hunt thought things over the following Sunday afternoon she made an entry in her note book of the things she hoped to keep in mind all through the year.

Work and plan, play and pray *with* my daughter.

Have a hobby—*one we can ride together*—books, pictures, music, drama, poetry, kodaking, gardening, —something of common interest.

Go with her to plays, concerts, ball games, etc., occasionally, and she will go with us to church.

Show a respect and consideration for her opinions and she will for ours.

Speak freely and openly with her, thus encouraging her to bring to her mother *her* problems.

Be democratic; give her a voice in the household plans.

Be interested in her friends; know them, invite them to the home, letting the home be the center of her social life.

Encourage good, wholesome fun, that calling for some real expression on the part of the participants, with less of the ready-made amusements.

Plan next year for a meeting of the girls themselves during Mother and Daughter Week, with a speaker who can give them helps on their life problems.

Be her chum.

Before she closed her note book, in which she liked ofttimes to inscribe her most intimate thoughts, she thought again of *all the daughters of all the mothers* —and to them she wrote:

May the Giver of gifts give unto you
A path that leads where the sky is blue,
The courage to dare and the will to do,
With a song in your hearts and a purpose true;
May the Giver of gifts give these to you.

PRIMARY WORSHIP PROGRAMS FOR JUNE

By Dorothy Kay Cadwallader*

Theme for June: Jesus and His Love for Children

First Sunday

CALL TO WORSHIP: "Jesus, Friend of Little Children" (*Songs for Little People*, Danielson and Conant, No. 29).

HYMN: "Jesus, Friend of Little Children."

"Jesus, Friend of little children,
Be a friend to me;
Take my hand and ever keep me
Close to thee."

PRAYER SONG: "A Wee Prayer" (*Song and Play for Children*, No. 78; Danielson and Conant, Pilgrim Press, Boston,

"Father in heaven, we pray to thee
That good children we may be."

PRAYER: Thank thee, dear Jesus, friend of little children for thy friendship to us. Help us to be friendly to each other. Amen.

OFFERING SERVICE: "It is a good thing to give gifts unto the Lord, and to sing praises unto thy name, O Most High." (*Songs for Little Children*, Danielson and Conant, Pilgrim Press, Boston).

LESSON STUDY: Have pianist play "I Think When I Read" as a signal for the children to gather around the superintendent for a story.

STORY: "When the Children Sang" (*My Best Book*—The Master Library—p. 257—The Foundation Press, 502 The Buckley Bldg., Cleveland, Ohio).

SONG: "I Think When I Read" (*Songs for Little People*, No. 28).

PRAYER: Dear Jesus, thou art very near. May we be very near to thee all week in our work and in our play. Amen.

Second Sunday

CALL TO WORSHIP: "Jesus, Friend of Little Children."

HYMN: "Jesus, Friend of Little Children."

PRAYER SONG: "A Wee Prayer."

PRAYER: "Thank thee for this blessed Children's Day. Thank thee for the friend of little children."

HYMN: "Blue Sky, Soft and Clear" (*Song and Play for Children*, No. 49).

SONG: "When Jesus Walked This Earth of Ours" (*Song and Play for Children*, No. 80).

BIBLE: Mark 9:30-37, 42; 10:13-17.

SONG: "The Master Has Come Over the Jordan" (Sung by a soloist. *Songs for Little People*, No. 20).
(Have offering taken while the song is sung, have the pastor make the offertory prayer.)

LESSON STUDY.

STORY: "Jesus Blessing the Children" (*My Best Book*, p. 490). or "The Wonderful Story Teller" (*My Best Book*, p. 253).

HYMN: "Saviour, Like a Shepherd Lead Us" (*Songs for Little People*, No. 22).

SONG "Jesus Loves Me" (Sung by four children in costume—a negro child, a Japanese child, an Indian child, and an American child.)

SONG: "Jesus Bids Us Shine" (*Songs for Little People*, No. 17, sung by twenty junior boys carrying lighted candles. They will lead a recessional out through the church followed by the members of the primary department. This will constitute the dismissal).

*Public School Supervisor, Trenton, N. J.

Third Sunday

CALL TO WORSHIP: "Saviour, Like a Shepherd Lead Us" (*Songs for Little People*, No. 22).
HYMN: "Saviour, Like a Shepherd Lead Us."
HYMN: "Jesus, Friend of Little Children."
PRAYER: "On Sunday" (*Prayers for Little People*, Lucy W. Peabody, The Central Committee on the United study of Foreign Missions, West Medford, Mass.).

"Thy day, dear Lord, so sweet and still,
Help us to think of thee;
Please thee in all we do and say
On this thy holy day. Amen."

OFFERING SERVICE: While the offering is being taken have a soloist sing "The Father's Care," (No. 11, *Songs for Little Children.*)
OFFERING PRAYER: Dear Jesus, these are children's gifts. We pray that they may make other children happy. Amen.
LESSON STUDY.
STORY: "The Great Physician" (*My Best Book*, p. 235).
SONG: "A Chorus of Praise" (No. 51, refrain, *Songs for Little People*).
"GOOD-BYE HYMN": (*Songs for Little People*, No. 96).

"O Lord, our hearts would give thee praise,
Ere now our school we end,
For this day, the best of days,
Jesus, the children's Friend."

Fourth Sunday

CALL TO WORSHIP: "Saviour, Like a Shepherd Lead Us."
HYMN: "Saviour, Like a Shepherd Lead Us."
BIBLE: Psalm 118.
PRAYER: Lord's Prayer.
OFFERING SERVICE: (Have a soloist sing "An Extra Prayer," No. 14 *Songs for Little People.*)
OFFERING PRAYER: May these gifts of love take the story of Jesus to a boy or girl for the first time. Amen.
BIRTHDAY SERVICE: (Recognition of all children having birthdays in June.)
SONG: (No. 74, *Songs for Little People.*)

"On this blessed birthday,
Little children sing
Joyful songs of love and praise,
Unto Christ the heavenly King."

BIRTHDAY PRAYER: Bless these birthday children. May they be truthful. loving, kind, and good all through the coming year. Amen.
LESSON STUDY.
STORY: "Jesus in the Temple" (*My Best Book*, p. 225).
CLOSING PRAYER: Dear Jesus, bless these children as they go to their homes. Many of them will not return until the fall. Help them to be kind and loving through the summer days. Amen.

MAY DAY APPEALS TO THE CHURCHES

By Katherine Glover*

FOUR YEARS ago May Day with all of its traditions of the past was revived as a new kind of celebration. From a festival to greet the promise of spring, the reawakening of flower and fruit and tree, it was extended to include the bloom and growth of childhood. May Day for Child Health, inaugurated by the American Child Health Association, took its place in the national calendar.

This year marks the fourth May Day that has been celebrated. In the meantime this new festival day has gained a tremendous momentum. The original idea has burgeoned like the blossoms of a May basket, gathering together in a unity of interest much hitherto scattered effort towards the welfare of children. Out of the inspiration which May Day has provided many permanent and beautiful things have been done in all parts of the country to give children a better chance to become whole and sound. The day has become the occasion for a common demonstration by all of the large national organizations which touch at any point the life of the child, to evaluate in local communities the resources which help to conserve and encourage wholesome childhood, to discover and correct the weak points of health protection, and to establish new activities.

May Day, although it is characterized by festivals, parades, pageants, May Pole celebrations and all the gay show and drama of happy childhood, is fundamentally an instrument through which is being permanently welded and fused the growing sentiment and purpose to make America the first country in the world in its consideration and encouragement of child development.

Each year May Day leaves within communities throughout the country permanent undertakings and helps to crystallize interest in the health and welfare of children.

The original idea of this day for child health has greatly expanded since it was started. This year with May 1 coming on Sunday the emphasis, which hitherto has been on the physical rights of childhood, is largely upon the spiritual rights and the churches and Sunday schools are being asked to make their contribution to help complete the picture of the child.

As our social vision now sees it, underneath spiritual soundness must rest the cornerstone of physical and mental soundness, but the perfect physical and mental instrument is of little value unless the spirit within functions clearly. The whole movement of child welfare has reached a point of climax where, if it is to go forward, the spiritual welfare of the child must receive the same searching and earnest consideration as have the physical, mental and social welfare.

If the churches of America would give back, each according to its own faith and inspiration, into the current of progress some real and vital contribution to a renewed reinforcement of ideals and spiritual understanding among children, we would as a nation move forward with greater sureness through the present social confusion. May Day makes this appeal to the church and from no one should such constructive help be forthcoming as from those in direct contact with the children in the Sunday schools of the country.

Courtesy American Child Health Association

*American Child Health Association, New York City.

THE JUNIOR WORSHIP SERVICES FOR JUNE

By Margaret M. Clemens*

Theme for June: Our Friends

First Sunday: Friends Helpful and Worthy

PRELUDE: (Instrumental) "June" by Tschaikowsky.

CALL TO WORSHIP.

Leader: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. (Matt. 22:37, 38.)

Dept.: I will love thee, O Jehovah, my strength. (Psalm 18:1.)

Response: "Joyful, Joyful, We Adore Thee" (stanza 1).

Joyful, joyful, we adore thee,
God of glory, Lord of love;
Hearts unfold like flowers before thee,
Hail thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

Leader: A new commandment I give unto you that ye love one another; even as I have loved you, that ye also love one another. (John 13:34).

Dept.: Let us love one another, for love is of God. (John 4:7.)

Response: (Stanza 3.)

Thou art giving and forgiving,
Ever blessing, ever blest,
Well-spring of the joy of living,
Ocean-depth of happy rest!
Thou the Father, Christ our Brother,
All who live in love are thine;
Teach us how to love each other,
Lift us to the Joy Divine.

PRAYER: Dear Father in heaven, we thank thee for thy love which shines about us every day. We see it in the beautiful world thou hast given us. We are sure of it in the care thou dost show towards us. We feel thy love in our own lives because thou art always ready to help us when we have hard things to do. We thank thee too for the love in our homes and for the love of our friends. Teach us how to love each other. For Jesus' sake. Amen.

HYMN: "For the Beauty of the Earth" (first three stanzas).

OFFERING SERVICE.

Leader: Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35.)

Collecting of offering by ushers.

Prayer:

Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands. Amen.
—*Book of Worship, Hartshorne.*

Leader: We have mentioned this morning several ways in which God shows his love for us. One way is by giving us our friends. Emerson said "My friends have come to me unsought; the great God gave them to me." What a lonely place the world would be if we had no friends and chums and pals. Let me read what Dr. Miller has said about the importance of friendship: "We never can know what we owe to our friends who are helpful and worthy, what they are to us, what they are doing in the building of our character, and what enrichment of life they are giving us. Every friend whom we take into our friendship . . . . . builds something into the walls of the temple we are rearing." That means we need to be careful about the kinds of friends we choose. Two of our juniors are going to tell us the kind of friends they like.

PAPER OR TALK BY A JUNIOR BOY: The Kind of Boy I Like for a Pal.

PAPER OR TALK BY A JUNIOR GIRL: The Kind of Girl I Like for a Chum. (Assigned a week in advance.)

HYMN: "I Would Be True."

POEM: "Friends."

It is my joy in life to find,
At every turning of the road
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.
—*Frank D. Sherman in High Tide.*

PRAYER: Thanking God for friends, and asking for help in choosing the right kind of companions.

DEPARTMENTAL PERIOD.

Hymn: "Marching With the Heroes."

Fellowship Service: Welcome to visitors, new members, recognition of birthdays, church attendance, and the like.

Reports and announcements.

Drill: (A brief period devoted to Bible drills or the memorizing of new material.)

Call to study:

Leader: Teach me, O Jehovah, the way of thy statues, And I shall keep it unto the end.—(Psalm 119:33).

Hymn: "Saviour, Teach Me Day by Day."

LESSON STUDY.

Second Sunday: Jesus, the Children's Friend Children's Day

PRELUDE: (Instrumental) "Happy Days" Bach. (*Services and Songs for the Junior Department*, Baldwin.)

CALL TO WORSHIP.

Leader: Rejoice in the Lord always, again I will say, Rejoice. (Phil. 4:4.)

HYMN: "All the Happy Children."

PRAYER: (Praise and thanksgiving.)

SPECIAL FEATURE: Jesus and the Children.

Leader: Today is Children's Day, and we are thinking of Jesus Christ, the children's best Friend. Because of that we have this beautiful picture of Jesus in the place of honor this morning. Many times Jesus showed his friendship for children. How did Jesus once use a child to teach a great lesson?

Scripture: (read by a junior.)

And Jesus called a little child unto him, and sat him in the midst of them, and said: Verily I say unto you, except ye become as little children ye shall not enter the kingdom of Heaven. (Matt. 18: 2, 3.)

Leader: Let us hear other stories of how Jesus befriended children.

Stories told very briefly by juniors:

Jesus Blessing the Children. (Mark 10:13-16.)

Jesus Healing the Nobleman's Son. (John 4:46-53.)

Jesus Raising the Daughter of Jairus. (Luke 8:42-55.)

HYMN: "I've Found a Friend."

I've found a Friend, O such a Friend,
He loved me e'er I knew him;
He drew me with the cords of love,
And thus he bound me to him;
And round my heart still closely twine
Those ties which naught can sever,
For I am his, and he is mine
For ever and for ever.

OFFERING SERVICE.

Leader: Jesus is glad to receive and use the gifts which children bring him. You know the story which tells how a boy once offered his lunch to Jesus, and how with it Jesus fed a great multitude of hungry people. Let us make our offering now.

Collecting of offering by ushers.

Prayer:

Lord, when to Thee a little lad
Brought the small loaves of bread,
Thy touch enlarged the gift, until
Five thousand men were fed.

So wilt thou take our off'rings small,
Of time, and work, and love,
And multiply them many fold
With blessings from above. Amen.

HYMN: Looking Upward Every Day."

PRAYER: Our Father, we thank thee for Jesus Christ, the Friend of children. May each junior here take him for his or her best Friend. Help us to live so that our lives will be worthy of Jesus' friendship. We thank thee for all our friends. Help us to be true friends ourselves, and help us to choose the kind of friends Jesus would like us to have. For his sake we ask it. Amen.

HYMN: "Just As I Am, Thine Own to Be."

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

*Assistant Children's Editor, American Baptist Publication Society, Philadelphia.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.

Just as I am, young, strong, and free,
To be the best that I can be
For truth and righteousness, and thee,
Lord of my life, I come.

DEPARTMENTAL PERIOD.

Hymn: "True Hearted, Whole Hearted."

Fellowship Service: (See program one.)
Reports and announcements.
Drill. (See program one.)
Call to Study. (See program one.)

LESSON STUDY.

Third Sunday:
Friends Loyal and True

PRELUDE: (Instrumental) "To a Wild Rose," MacDowell.

CALL TO WORSHIP.

Leader: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. (Matt. 22:37, 38.)

Dept.: I will love thee, O Jehovah, my strength. (Psalm 18:1.)

Leader: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. (John 13:34.)

(Continued on page 42)

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

Increased Sunday School Attendance of the Shulla Tribe

TWO and-a-half years ago only sixty were in the Sunday-school attendance among the Shullas, a tribe in the Sudan from whom very little was expected in the way of progress by some who thought they knew the capacity of this people. They were sunk in the superstition and barbarous customs of animism and fetishism. Recently Rev. Stephen van R. Trowbridge, Sunday-school secretary for Moslem Lands, in conversation with a British government official from the Sudan,was told positively that the Shulla Tribe would never become Christian. He did say "They might become Moslem sometime." This officer was amazed beyond expression when told that in two years the Sunday-school attendance among this people had increased from two score to 6,238, which is the figure just reported by Dr. D. S. Oyler, at Doleib Hill. Native teachers go from station to station giving instruction in the lesson of the week and there are so many of these schools that "Sunday school" is held on five other days of each week These natives are not skilled as statisticians but they bring in their report by presenting a small piece of grass for every ten members in attendance.

Brazilian Sunday Schools Aid Evangelism and Preparation for Christian Service

THE Sunday school in Brazil has to its credit a record of nearly seventy years of existence, but it is during only the last twenty years or so that it has really commanded the interest and enthusiastic support of church leaders who now are seeing in it a chief means by which their churches can contribute to the spread of the Gospel and the upbuilding of God's Kingdom.

This is due in part to the fact that great enthusiasm for evangelism has taken possession of Brazilian Sunday schools during the last few years, showing itself in various activities, which include the distribution of Scripture portions and tracts, the holding of neighborhood meetings in homes or of open-air meetings in easily accessible centers, services in prisons and jails and especially the carrying on of branch Sunday schools, many central schools having from four to ten such schools.

For the most part all these extension activities are promoted by the older Sunday-school pupils themselves and in their successful experiences in some form of evangelization effort numbers of young men and women discover aptitudes for Christian life service as evangelists, preachers, or teachers and are led to prepare themselves specifically for these callings.

The national churches of Brazil now include upwards of 260 native-born ministers and 350 Christian teachers in church day schools, and it is safe to say that the majority of them obtained their first taste and desire for Christian life service in the work of the Sunday school. The Brazilian national churches today, of whatever denomination, are strong because in such extension work, largely functioning through the Sunday school, they have provided opportunities for fruitful experiences in Christian service which have led to full time dedication to the Lord's work.

Perhaps on the mission field, sooner than elsewhere, one discovers that pupils learn to be Christians more readily through guided experiences in Christian living and service than simply through instruction about Christ and His way of Life, necessary as this is.

Chairman W. S. S. A. Executive Committee in Egypt

MR. Arthur M. Harris, Chairman of the Executive Committee of the World's Sunday School Association, with Mrs. Harris, is spending a few months in the Near East. Some of his experiences shortly after reaching Egypt are quoted from a letter written to the headquarters in New York and indicate what a visitor can find in addition to ancient lore when such is his purpose.

"Last Saturday I stopped off at Assiut at the urgent request of Rev. Stephen van R. Trowbridge, Sunday-school Secretary for Moslem Lands, and Sheikh Metry S. Dewairy, Field Secretary for Egypt, both of whom met us upon arrival in Cairo. There was a large Sunday-school conference in Assiut Saturday and Sunday which I was more than pleased to attend. On Saturday evening I spoke to the students at Assiut College and later to the Student Volunteers, about seventy-five in number. These fine young men are doing a splendid work in the street Sunday schools in Assiut and neighboring towns.

"Sunday A. M., I spoke in the church service held in the church connected with Assiut College. Probably three hundred were present, men, women, and children Then I visited two of the street Sunday schools where the large picture rolls were used, after which replicas thereof (with a message printed in Arabic on the back) were distributed to the children. The lesson was about the spies sent to look over the ground. In the P. M. a big meeting of members from all the churches and schools in Assiut was held in the big Evangelical Church. Three thousand were present, seats, aisles and platform filled, with two hundred turned away Each school took some part in English or Arabic. Mr. Dewairy spoke at length in closing. It was the largest Sunday-school meeting ever held in Assiut. I was the guest of President Russell of Assiut College. The college (U. P.) is doing a great work there."

Sunday School Library in Syria

THE Bible Lands' Sunday School Union, which covers Syria and Palestine, issues a bulletin of information called the "News." It is printed in both English and Arabic and is under the direction of Rev. George H. Scherer, Beyrout, Syria who is the Executive Secretary of that Union. Two items of interest were in the English section of the last issue. The first told about the system of registering Sunday schools which measure up to the standard set by the Union Schools in Syria register with a secretary at Damascus and schools in Trans-Jordania and Palestine make their applications in Jerusalem. The Sunday school connected with the Evangelical Church in Tripoli was the first to pay

*Assistant Secretary, World's Sunday School Association.

the fee and register and has the honor of being number one. The first school to apply from Palestine will be number two, and thereafter Syrian schools will receive the odd numbers and Palestine schools the even numbers.

A list of sixty-four books in English was given which are now in the Sunday-school library at Beyrout. Anyone in Palestine or Syria may draw any of these books for two weeks by paying a nominal charge to cover the cost of postage in both directions. The charge in Syria is ten piasters and in Palestine two piasters Egyptian for each book The books are listed under the following heading and the number of titles are indicated. General Education 11, Psychology 20, Religious and Moral Education 17, Learning and Teaching 11, Leadership and Teacher Training 5. The library will be enlarged as rapidly as possible.

Ins and Outs in the Philippine Island Work

WHILE Rev. Archie L. Ryan, D. D., General Secretary of the Philippine Islands Sunday School Union is on furlough in the United States the work is being ably directed by three native secretaries who have been associated for some time with Dr. Ryan. Secretary Rodriguez stated recently that the country is at last learning to make use of the Sunday School Union force. He said this in view of the many calls that have come to each of the three associate secretaries to help in different institutes conventions, and conferences

Secretary Cipriano Navarro had the privilege of conducting two teacher training recognition services, issuing certificates and seals. One was during his visit to Lingayen, where nine young people received certificates and seals. It made a fine impression upon the large student congregation in that large high school center. Then the other was at the United Church in Manila, where Dr. Laubach has been conducting a teacher training class. There were ten to receive certificates and seals. It was witnessed by a large and enthusiastic crowd.

Native stories are being collected to be used with the Filipino children in their enlarging D. V. B. S. work. To accomplish the most these stories must be written in the Philippines with local color and atmosphere. In short, they must be indigenous.

In writing to Dr. Ryan, Mr. Navarro said, "I am just coming to realize how much help Mrs. Ryan was giving to the Union as Chairman of the Children's Lesson Committee before you went to the States. In the primary group graded lesson project, most of the members of the committee were ill just when I needed them most So I had to take over personally the job of adapting about half the lessons for the first half of the year. Miss Swanson is giving special help to us in improving our D. V. B. S. lessons. She also prepared a special Christmas program. I hope to see all these printing responsibilities through in proper time. The work of the Sunday School Union is certainly a big task and it is getting bigger in significance every day."

A GIFT FOR MOTHER

A Pageant for Mother's Day

By Vesta Towner*

The Characters

DOROTHY.....A Junior Girl
JACK.....A Junior Boy
THE SPIRIT OF REMEMBRANCE.....A Young Woman
TWO PAGES.....Junior Boys
KO-I-CHAN (Japanese Servant).....A Junior Boy
HOWARD ARNOLD WALTER..A Young Man
MRS. WALTER.....An Elderly Woman
MRS. BROWN.....A Middle-Aged Woman
TOM.....A Junior Boy
CHORUS OF JUNIOR BOYS AND GIRLS.

The Setting

THIS pageant can be given on any church platform without special staging. Where the pulpit occupies a central position, it should be pushed somewhat to the rear of the platform, to allow room for the action of the pageant.

Enter Dorothy, carrying large bouquet of flowers.

DOROTHY: I hope mother will like these flowers. They are the prettiest I could get. Oh there is Jack! I wonder what he has for his mother. (*She calls to him.*) Oh, Jack! Jack, see the flowers I bought for my mother! (*Jack enters from one side.*) Jack, did you get a Mother's Day present for your mother, too?

JACK: Yes, I am going to take her this box of candy. (*He carries a large candy box under his arm.*)

DOROTHY: She will like that.

JACK: I earned the money for it myself, too, working after school at the corner grocery store.

DOROTHY: I didn't earn the money for these flowers, but I saved it. You know, Uncle Will gives me money for ice-cream cones and candy. Well, I've been saving part of the money for a long time. Mother thought I was saving it to buy a new pair of roller skates. She didn't know I was saving it to buy her a Mother's Day present. It's been such fun! Of course, daddy would have given me money to buy some flowers, if I had asked him, but I wanted to get them with money that was really mine.

JACK: I wish we could do something especially nice for our mothers this Mother's Day. Your flowers will wilt and my candy will be eaten up, and there'll be nothing left. I wish we could give them something lovely to remember all the year!

DOROTHY: Oh, I wish we could!

(*Enter Spirit of Remembrance.*)

SPIRIT OF REMEMBRANCE: I am the Spirit of Remembrance. Did you call me, children?

BOTH CHILDREN: (*Rather shyly*) Oh!

JACK: We were just wishing that we could think of something lovely to give our mothers that they would remember all the year.

DOROTHY: You see, my flowers will wilt, and Jack's candy will be eaten up, and there will be nothing left.

SPIRIT OF REMEMBRANCE: Perhaps the Spirit of Remembrance can help you. Children, I am going to show you two pictures. The first will be a scene in the far away land of Japan. Watch!

(*She calls*) Come, my helpers! Ready Hands and Willing Heart! Come, my helpers!

(*Enter two pages. They enter, from right and left and bow.*)

SPIRIT OF REMEMBRANCE: Come, let us build a picture for these children. Let it be Japan!

(*The pages bow, then bring a Japanese screen and place in front of the pulpit, if at the back of platform. If pulpit is at one side, screen can be placed wherever desired for a background. They bring also a little table and a chair. Then they take positions at either side of the platform.*)

SPIRIT OF REMEMBRANCE: This is a room in Japan. See, the Japanese servant come to arrange the room for his master.

(*Enter* KO-I-CHAN, *with a large bowl of flowers. If possible, have something that will suggest the Japanese cherry blossoms. Artificial flowers, such as used for shop decorations, are sometimes obtainable. He places the flowers where desired, then places writing materials on the table, and perhaps adjusts a chair. Enter Howard Arnold Walter. Ko-i-chan bows.*)

KO-I-CHAN: Honorable Master, the room is ready.

WALTER: Thank you, Ko-i-chan. (*He sits down at the table. Servant takes position at one side.*)

SPIRIT OF REMEMBRANCE: (*To Dorothy and Jack.*) This is Howard Arnold Walter, a young man from the United States of America. He went abroad to study, after he graduated from Princeton University and Hartford Theological

*Specialist in Religious Education, Kansas City, Mo.

Seminary. He intends to go on to India and be a missionary. Today, he is thinking of his mother. Listen!

WALTER: Half-way around the world from my mother! Half-way around the world! I wish I could send a beautiful gift to my mother to let her know that her boy is thinking of her today. (*Turning to servant*) Ko-i-chan, what would be a nice present to send to my mother in America?

(*Ko-i-chan comes forward and bows.*)

KO-I-CHAN: What did the Honorable Master say?

WALTER: What would be a nice present to send to my mother in America?

KO-I-CHAN: The Honorable Mother should like beautiful Japanese fan.

WALTER: But, Ko-i-chan, I have already sent her a Japanese fan.

KO-I-CHAN: Perhaps the Honorable Mother would like a piece of so-fine Japanese silk.

WALTER: A piece of so-fine Japanese silk? Ko-i-chan, I have already sent her a silk kimono which she says is too magnificent to wear. I wish I could send her an armful of Japanese cherry blossoms. I think I shall write her a letter, Ko-i-chan. I shall call you when I need you again.

KO-I-CHAN: Yes, Honorable Master. (*He bows and goes out.*)

WALTER (*Musing to himself*): A Japanese fan or a piece of so-fine silk? Could these things tell my mother how much her boy, half-way around the world is thinking of her today?

It was my mother who gave me courage. It was my mother who taught me to love and serve the Christ. And when He called me to go forth and serve Him in distant lands, she sent me forth with a prayer and a smile. Over there in America, today, my mother is thinking of me. She believes in me. For her sake, I must be strong to do the work that God has given me to do. All day, I have been thinking of the things I would like to tell my mother. The words have been going through my head, almost like a poem. I think I will try writing them down. (*He begins to write, reading aloud, rather slowly, as he writes.*)

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all,—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.

I believe mother would like these verses. She would understand what I mean. Mothers have a way of understanding. I'll send them to her as a greeting. That's what I'll do! And I must mail it at once! I may be in time to catch the next mail to America.

(*He puts the poem into an envelope, addresses it, seals and stamps it. Then goes hastily out.*)

SPIRIT OF REMEMBRANCE: The next picture, children, will bring us back to America. We shall see the home of Howard Arnold Walter's mother. Come, my helpers, let us make the picture. (*The pages bring on a little rocking-chair, put a lace cover on the table, and perhaps a red geranium. The screen may be turned about, or something plain hung over the Japanese design. Then the Pages resume their stations at either side of the platform.*)

Enter Mrs. Walter and Mrs. Brown.

MRS. WALTER: Come right in, and sit down, Mrs. Brown. I am glad you came. I am so lonesome with Howard away.

MRS. BROWN: Have you heard from Howard, lately?

MRS. WALTER: Not for several weeks. It takes quite a while for a letter to come from Japan. Sometimes, I get two or three at once.

MRS. BROWN: Is he quite well now, Mrs. Walter?

MRS. WALTER: No. Mrs. Brown, he is not strong. You know, before he went away, the doctor told him that his life would probably be short. And he replied, "Then, I must get to my work at once." Never a thought of staying home. He felt that he must go to India as a missionary. He is in Japan, but he is soon going on to India. He says, "I must get to my work at once."

MRS. BROWN: You can well be proud of your son, Mrs. Walter.

Enter Tom, rather out of breath.

TOM: Mrs. Walter, here's a letter! The postmaster asked me to bring it to you. Just came on the afternoon train. He knew you'd want it right away.

MRS. WALTER: A letter! Oh, thank you, Tom! It's from Howard!

TOM: Yes'm, I knew it was, from the Japanese stamps on the envelope.

(*Mrs. Brown rises to go.*)

MRS. WALTER: Wait, don't you want to hear the letter, both of you?

TOM: Oh, yes, Mrs. Walter!

MRS. BROWN: Thank you, Mrs. Walter. I should like to hear it.

(*Mrs. Walter opens the letter, and reads it first to herself, before reading it aloud.*)

MRS. WALTER: Oh, listen, my friends! He has written a little poem, and he sends it as his heart's greetings to his mother! Listen!

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all,—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift."

MRS. BROWN: It is beautiful, Mrs. Walter! It's beautiful!

TOM: Did Howard make that poetry up, himself, Mrs. Walter?

MRS. WALTER: Yes, Howard wrote it himself, Tom; and it is beautiful because the words came from his heart. It is the best gift my son could have sent me. Now, friends, come out into the other room. I want to show you the pretty fan, the gay silk kimono, and the other trinkets my boy has sent to me. You have not seen them, have you, Tom?

TOM: No, Mrs. Walter, but I'd like to see them.

MRS. WALTER: They are lovely, but these verses are the best gift of all.

(*They go out together. Spirit of Remembrance and children take the center of platform again. If platform space is small, pages may remove rocking-chair; otherwise, it may be left.*)

DOROTHY: O Spirit of Remembrance, she liked that poem, didn't she?

JACK: She didn't like it just because it was poetry. She liked it because she know her boy really meant those words.

SPIRIT OF REMEMBRANCE: She said it was the best gift her son could have given her.

DOROTHY: O Spirit of Remembrance, I wish we could do something like that for our mothers!

JACK: We can't write poetry. It would be silly to try.

DOROTHY: No, but wouldn't our mothers like these same words if we really meant them too?

JACK: Maybe they would. But what shall we do? Recite 'em? I know 'em by heart, don't you?

DOROTHY: Yes, I know those verses too. But just speaking a piece isn't something lovely to remember all year. Oh, I know! Let's get all the other boys and girls to come with us, and we'll *sing* those verses for our mothers today! Shall we?

JACK: Yes, that's just what we'll do! Spirit of Remembrance, do you think our mothers would like that?

SPIRIT OF REMEMBRANCE: I am very sure they would.

JACK: (*Stepping to front of platform, and calling out to children in audience*): Boys and girls, it's Mother's Day! Let's *sing* these verses to our mothers! Shall we? (*The members of the chorus, who have been sitting in the audience, rise.*) Oh, look! Look! They're coming! They're all coming! (*Chorus marches to music to platform and takes its place in mass grouping on or about platform.*)

SPIRIT OF REMEMBRANCE: Welcome, children! It is Mother's Day, and you have come to sing these beautiful verses as a tribute to your mothers. Let the words be a pledge of your own hearts' loyalty, to them and to the Christ whom you serve.

Chorus sings the hymn, "I Would Be True," with Amen at the close. Music by Joseph Yates Peek. See Hymnal for American Youth.

SPIRIT OF REMEMBRANCE: Mothers of America, you have heard these words from your children's hearts today. I, the Spirit of Remembrance, call upon

you to accept this tribute of childhood in sincere humility. And may the words which your children have sung, find echo in your own hearts today; for it is ever the mission of motherhood to "Look up, and laugh, and love, and lift."

Children, you have given your mothers something beautiful today, to remember all the year. Now, go forth, children. Take your song out into the world, and sing it, not only on Mother's Day, but *every day.* The world needs your song.

(*The organ continues the music, while the children march off. Spirit of Remembrance and Pages go off at side of platform.*)

Costume Suggestions

THE Spirit of Remembrance should wear a long, graceful robe of Grecian type. White may be used; or, if a change from the usual white-robed "Spirit" is desired, pale green may be used with good effect. In the first presentation of this pageant, The Spirit of Remembrance wore pale green, with white head bands. Dorothy wore a dainty dress of soft pink and Jack wore his "Sunday suit" of gray. The Two Pages wore light gray linen tunics and sandals. The tunics were knee-length, trimmed with a band of black around the bottom, and with a black cord tied loosely about the waist. The sandals were made of insoles with strappings of black, crossed back and forth and tied at the knee. Howard Arnold Walter may wear an ordinary young man's business suit, preferably not very new. Ko-i-Chan should wear a Japanese boy's kimono and sandals. Mrs. Walter and Mrs. Brown should wear neat dresses of an elderly type, a little old-fashioned but not extreme enough to be funny. (The exact date is not known; but the period is in the early 1900 years.) Tom should wear his every-day clothes. The boys and girls of the chorus may wear their usual clothes as desired.

This pageant was originally given for a Children's Hymn Festival held on Mother's Day. "The Rainbow Chorus," a group of more than one hundred boys and girls, sang the hymns which they had memorized, each color of their Rainbow badge representing a memorized hymn. They wore long scarves of the different colors of the rainbow over white dresses or white blouses. They were grouped according to the color gradations of the rainbow and presented a very colorful appearance. The pageant can be very simply given, however, with a very small group of boys and girls, and without requiring any special costume for those in the chorus.

YOUNG PEOPLE'S WORSHIP PROGRAMS FOR JUNE

By Erwin L. Shaver*

Theme for the Month: Christian Life Work

Notes to the Leader and Young People's Worship Committee: These programs are but suggestive and should be adapted to meet your particular needs. Some young people's groups may wish to shorten them; others to add more material. Make such changes as are appropriate, but do not destroy the unity of the program. Each program calls for one special music number. If a solo, quartet, or other number is found which is *especially adapted* to follow the theme of the talk, then have it at that point; otherwise, special music had better come earlier in the program.

Do not mix business matters and announcements with the worship program. Have them before or after the worship. Many announcements can be placed on a bulletin board and the members habituated to looking for them, or they can be printed on a special mimeographed calendar.

The purpose of the offering should be understood by the members of the department. In connection with the theme of the month, it might be appropriate to have it go to some worthy student preparing for full-time service with the church, or to the general educational work of the denomination.

The leader or young people's committee on worship should avail themselves of materials early in advance. Particular help may be secured from the author's *A Christian's Life Work* (University of Chicago Press, $.50) and other books on Christian vocational guidance.

The following numbers form the opening portion of each Sunday's program and are then to be followed by the numbers for each specific theme.

*Director of Leadership Training, Congregational Education Society, Boston.

PRELUDE: (Instrumental medley of hymns conducive to spirit of worship and meditation.)

CALL TO WORSHIP.

Leader: "This is none other than the house of God,
And this is the gate of heaven."

Response: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

OPENING PRAYER: To be repeated by the leader.

"Our Father, may we live our lives under Thy guidance for others rather than for ourselves, for the advancement of Thy Kingdom rather than for our personal success.

"May we not drift into our life work, but do the utmost by prayer, investigation, meditation, and service to discover that form of life work in which we can become of the largest use to Thy Kingdom.

"As we find it, may we follow it under the leadership of our Elder Brother, Jesus Christ, wheresoever it takes us, cost what it may. Amen."*

First Sunday: What Is a Christian Life Work?

Program in charge of young people's worship committee.

HYMN: "Jesus Calls us O'er the Tumult."
or
SPECIAL MUSIC.

SCRIPTURE: Matt. 25:14-29 (verses 14-19 read by leader; verses 20:21 by first young person; verses 22 and 23 by second young person; verses 24-28 by third young person; and verse 29 by leader.)

OFFERING: Instrumental or other accompaniment.

TALK: By some member of the department or adult, upon the general theme of what constitutes a Christian life work, emphasizing the facts (a) that the possession of God-given talents constitutes a call to use them for the good of the world; (b) that most vocations offer a challenge to practise them on a high Christian level; and (c) that there is need both for the application of Christian principles in the lay vocations and for some to give full time service to the church.

SPECIAL MUSIC.
or
HYMN: "Jesus Calls Us O'er the Tumult."

PRAYERS: Sentence prayers by members of the department.

BENEDICTION: Pianist or organist plays through softly music of one stanza of "O Jesus, I Have Promised" while group stands with bowed heads. Leader quietly says "Amen."

*Adapted from Harris' and Robbins' *A Challenge to Life Service*, P. 67.

Second Sunday: Discovering Our Life Work

Program in charge of class of high school boys.

HYMN: "O Master, Let Me Walk With Thee."
or
SPECIAL MUSIC.

SCRIPTURE: Luke 22:24-27, read by members of class.

OFFERING: Instrumental or other accompaniment.

TALKS: By five young people. General theme—"What are the Factors which a Christian must Consider in Discovering his Life Work?" Each young person to discuss one of the following factors:

(a) What talents has God given me? What do impartial friends say I am best fitted to do? What do I like to do best, etc.?

(b) What need is there for workers in this field? Is the vocation overcrowded? Does it produce goods that are needed by society? etc.
(c) What preparation and training does it require? How can I get this training? Am I willing to pay the costs of preparing thoroughly? etc.
(d) What effect will this vocation have on my life in general? Does it pay enough to maintain my life at its highest efficiency? Is it permanent? Where and how will I have to live? What are the possible effects upon my health? etc.
(e) Does this form of life-work offer an opportunity for the largest Christian service? How?
(In connection with these talks, a reading chart or series of posters may be prepared and placed in view, illustrating each of the five points.)

SPECIAL MUSIC.
or
HYMN: "O Master, Let Me Walk With Thee."
PRAYER: Prepared by the class in charge in the light of the themes discussed. Read reverently by the leader of the meeting.
BENEDICTION: Pianist or organist plays through softly music of one stanza of "O Jesus, I Have Promised," while group stands with bowed heads. Leader quietly says "Amen."

Third Sunday: Christians Who Have Made Good in Their Life Work

Program in charge of class of high school girls.

HYMN: "Where Cross the Crowded Ways of Life."
or
SPECIAL MUSIC.
SCRIPTURE: Matt. 25:31-46 read as follows: Verses 31-33 by leader of class; verses 34-36 by first girl; verses 37-39 by second girl; verse 40 by first girl; verses 41-43 by third girl; verse 44 by fourth girl; verse 45 by third girl; verse 46 by leader of class.
OFFERING: Instrumental or other accompaniment.
A SYMPOSIUM BY THREE YOUNG PEOPLE: Each is to give a short talk telling how some person showed devotion to Christian principle in his life work. (Material may be obtained on pp. 32-38 of *A Christian's Life Work*, or from other available sources, such as books, magazines, and newspapers.)
SPECIAL MUSIC.
or
HYMN: "Where Cross the Crowded Ways of Life."
PRAYER: Prepared by the class in charge in the light of the themes discussed; read reverently by the leader of the meeting.
BENEDICTION: Pianist or organist plays through softly music of one stanza of "O Jesus, I Have Promised," while group stands with bowed heads. Leader quietly says "Amen."

Fourth Sunday: A Christian's Life-Work Purpose

Program in charge of department counsellor assisted by young people's worship committee.

HYMN: "The Son of God Goes Forth to War."
or
SPECIAL MUSIC.
SCRIPTURE: Matt. 20:20-28, read by member of worship committee.
OFFERING: Taken while hymn "Take My Life and Let it Be" is played softly.
TALK BY COUNSELLOR: A brief challenge to members of department to give themselves to their life-work in the Christian spirit, emphasizing the five points in the pledge below.
POEM: "Where Cross the Crowded Ways" recited or read by young person who can do it effectively.

'Tis but a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—*Walter J. Gresham.*

CONSECRATION TO A CHRISTIAN LIFE WORK: The members of the group may be asked to repeat the following or a similar pledge:

Since God has endowed me with capacities and talents which He meant for me to use, I will consider their possession a call to make the best possible use of them.

Since complete self-realization can come only when one is engaged in work which he enjoys, I will seek and carry on that life-work which is the best expression of my creative nature.

Since God expects the best of His children, I will endeavor to cooperate with Him in creating the best possible world by being a leader in my chosen vocation.

Since the task in which I am helping God is for me the most important task, I will pay the price of ultimate, even though long postponed, victory, by thoroughly equipping myself and by faithfully enduring toil, and sorrow if must be, even as did the Master, my Leader.

Since my own happiness and success are inextricably interwoven with those of all others of God's children, I will dedicate my vocation to the service of humanity.

PRAYER: By leader, asking for strength to live up to this pledge. (During prayer hymn "O Master Let Me Walk With Thee" may be played softly.)
CONSECRATION HYMN: "O Jesus, I Have Promised."
BENEDICTION: Pianist or organist repeats music of one stanza of preceding hymn softly while members stand with bowed heads. Leader quietly says "Amen."

ADULT WORSHIP PROGRAMS FOR JUNE

By Frank M. Sheldon*

Theme for the Month: Christian Brotherhood

First Sunday: Christian Brotherhood in Individual Life

INSTRUMENTAL PRELUDE.
LEADER: Am I my brother's keeper?
ASSEMBLY: Thou shalt love thy neighbor as thyself.
HYMN: "O Master, Let me Walk With Thee," Gladden.

LEADER: Who is my mother and my brethren?
ASSEMBLY: Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.
LEADER: With what judgment we judge, ye shall be judged.
ASSEMBLY: Blessed are the merciful: for they shall obtain mercy.
LEADER: If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?
ASSEMBLY: Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
LEADER: If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee.
ASSEMBLY: Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

(Continued on page 44)

*Pastor Pilgrim Congregational Church, Oklahoma City, Oklahoma.

VACATION CHURCH SCHOOL PLANS SUMMER OF 1927

The following have responded to the JOURNAL'S *inquiry:*

NORTHERN BAPTIST CONVENTION

THE American Baptist Publication society for the Northern Baptist Convention will stress the following in its promotion of vacation church schools for 1927:

College students are receiving special training, under the professors of religious education, for vacation school work, during the second semester of the college year.

An adult department will be developed in the more advanced vacation schools.

Rural schools of one or more weeks' duration will be promoted for the month of August. This is for the introduction of the work in rural sections in a larger and better way and to utilize trained students during the entire summer vacation period. —*Thomas S. Young.*

SEVENTH DAY BAPTIST

A VACATION religious day school in every Seventh Day Baptist community is the goal we are striving to reach. This we are trying to do by putting on a school in every community where we have a church, unless some other denomination is conducting such. Last year about half our children were within reach of such schools. This year we are making an effort to put schools in many other communities and already have plans by which several new schools will be held. As the work is general, except as classes in some denominational subject may be desired, our schools are open to all denominations, and in many cases children and teachers are from other communions. Where churches or communities do not feel able to do so, our Sabbath School Board pays supervisors a salary of fifteen dollars per week, and traveling expenses. In the future we will require more of supervisors and teachers in the way of preparation for their work, and are working toward a minimum of a diploma from a teachers' college for public school teachers, and a standard course diploma for all supervisors.—*Erlo E. Sutton.*

SOUTHERN BAPTIST CONVENTION

THE Sunday School Board of the Southern Baptist Convention hopes for six or seven hundred vacation Bible schools this, the third summer of its promotion of vacation schools. Last year there were slightly more than four hundred schools. At least ninety-five per cent of them were local church schools. Over ninety-eight per cent of the teachers were volunteers. Only ten or twelve schools combined beginners and primaries, or juniors and intermediates. They averaged fourteen days in length, had an average enrollment of 132, and an average daily attendance of 97. The average faculty numbered fifteen; and the average cost per school was $76.22.

This year determined efforts are being made to reach more pupils, secure better trained faculties, persuade the people to use more books and equipment and spend more money for efficiency's sake. The board will have ready for the use of the schools its third-year primary, junior, and intermediate textbooks of programs. The work is being promoted in the several states by the state Baptist Sunday-school secretaries as a department of their work. D. V. B. S. addresses are being given and conferences held in all the state Baptist Sunday-school conventions and the summer encampments.—*Homer L. Grice.*

BRETHREN CHURCH

EACH recurring year finds the church schools of the Brethren Church increasing their vacation school efforts. Teaching the Bible to boys and girls during the open season of the year represents an appealing idea to the mind of Brethren people. Last year found churches participating in vacation school work that had not done so previously. Once a church has entered into this good work the vacation school usually becomes a part of the church's yearly program We are planning for the largest number of schools this coming summer. The late Ohio Conference of Brethren Churches named a vacation school director in the person of Rev. R. F. Porte, of Louisville. This action indicates the sense of responsibility which Brethren workers feel for the promotion of vacation schools.—*J. A. Garber.*

CHURCH OF THE BRETHREN

OUR plans for vacation schools are: (1) To use the same outline course we used last year, and the same syllabus; (2) to circulate literature urging churches to begin early to plan for schools for this summer: (3) to offer free literature explaining our correlated course that is graded and has progression; (4) to offer a revised leaflet, outlining the full course and giving materials needed, supplementary texts, some of which are recently off the press, etc.; (5) to arrange to supply materials from our office; (6) to plan to hold special training schools in various centers to afford training for leaders; (7) to try to supply workers with special training to schools desiring such help, and we are urging schools to use such help; (8) to send out report blanks with other supplies and try to create sentiment to have some one elected to attend to this feature so that it will be done promptly. Our statistical blanks ask for leader, secretary, teachers who are paid, supply or volunteer teachers, amount of money raised and for what purpose spent, detailed enrollment materials used, date of school, manner of following up school type of school, remarks. Date of report and location of school are also given.—*Ezra Flory.*

CHRISTIAN CHURCH

THE daily vacation Bible school is becoming more and more a definite and very helpful part of the educational program of our churches, and every effort is being made to link its whole program with the work of the Sunday school, junior Christian Endeavor Society (or intermediate), and week-day religious instruction. We are hoping to see the number of schools increased this year and also the standards of the schools being held raised. Both Pilgrim and Abingdon texts will be used largely. Special plans are being worked out for missionary project work which will carry through all grades of the school the general missionary spirit and message illustrated by and applied to the work for which our church is definitely responsible. The Christian Church encourages its leaders to cooperate in community schools where this is possible. In other sections very successful work is being done by the cooperation of two or more Christian churches. Other schools are in local churches. Full information regarding curriculum, organization, administration, and leadership available may be secured by addressing the Department of Christian Education, C. P. A Bldg Dayton, Ohio.—*W. A. Harper.*

CONGREGATIONAL EDUCATION SOCIETY

THE Congregational Board recognizes the importance of the movement for vacation school work, not merely as an opportunity to provide added time for religious education, but as providing an opportunity for demonstrating the value of newer methods and materials in religious education. The Board approves in the main the principle of cooperative schools with distributed periods, while at the same time recognizing the right and, in some cases, the duty of an individual church to take the initiative and to conduct such work where the cooperative movement does not seem possible. It is essential that the teaching force, materials, and equipment shall be of the best possible type and at least the equal of those employed in the public schools of the community. The work should be finished entirely by the church or churches, and church buildings and equipment, or others provided especially

the purpose, should be used. There is at need that the highest educational ns and methods shall be employed and movement developed upon a plane the highest Christian idealism.—*erbert W. Gates.*

Disciples of Christ

RECOGNIZING in the vacation church school a vital phase of the total ogram of religious education, it is our irpose to make the summer season of 27 count for the highest and best in is specific field. It is our purpose to ish the work forward as rapidly as ossible and at the same time urge the ghest degree of efficiency in the quality work done. This year our plans include ie following: (1) A promotional leaflet tting forth the general plan and advan- ages of the vacation church school and so listing available materials is being nailed to all superintendents and minis- ers throughout the brotherhood; (2) hools held last year are being followed p with a brief questionnaire and a word f encouragement, looking toward en- rging the work in these centers this ear; (3) a systematic campaign of promo- ion is being carried on through our ational and state papers including *World Call* and the *Bethany Church School Guide;* (4) a field staff of fifty- hree workers will give personal attention rom office and field and several who have participated actively in vacation church schools will prepare articles to help reate sentiment in behalf of the schools. Our program is a bit weak this year from the standpoint of leadership training, but it represents our best effort in view of budget and personnel limitations.—*Hazel A. Lewis.*

Evangelical Church

THE Evangelical Church unites most heartily with the denominations and the International Daily Vacation Bible School movement in promoting the cause of vacation church-school work, fostering both the denominational and the interdenominational types of work. Each church is left free to select its own curriculum and to determine whether it desires to conduct a school of its own, or whether it will cooperate with other churches in conducting an interdenominational or community school.—*E. W. Praetorius.*

Evangelical Synod of North America

THE Evangelical Synod of North America regards the series of special instruction in Christian fundamentals given by the pastor to children of the early adolescent age in preparation for confirmation as one of the vital integral parts of its system of religious education. According to the statistical reports for 1925, in over one thousand churches 11,800 children received such a course of instruction, which usually is given after public school hours, two to three times a week during a period from four to six months. It is quite evident and generally recognized by pastors and other educators of the Evangelical Synod of North America that the daily vacation church school is a potent agency through which the elementary preparation for the more intensive and thorough-going catechetical course can effectually be imparted to younger children.

Consequently the vacation church school is increasingly growing in favor as an educational institution in the Evangelical Synod and is rapidly becoming established as a prominent program of the local church.

The vacation church school promotion plans carried out by the Department of Week-day and Vacation Church Schools of the Board of Religious Education in the past have met with gratifying response and perceptible results. The 1927 promotion campaign is under way and includes the following features:

A series of articles have been published in the church school journal of the Evangelical Synod, *The Light Bearer,* which emphasize the advantages of the vacation school session from the educational viewpoint. The importance of special training for the workers is also being stressed, training plans and methods suggested, and courses, including a number of the leading text books, recommended.

The pamphlet "How to Conduct a Daily Vacation Church School" is being revised and a new edition will soon be ready for distribution to pastors and directors of religious education.

A new daily vacation church school display poster is being designed for use in local churches, after spring district conferences of pastors and laymen, Sunday school and Evangelical League conventions and other educational gatherings.

A circular letter to all pastors and directors of religious education with enclosures of informational literature will be mailed to all church leaders in due time.

Special report blanks with instructions will be supplied to every church and efforts made to secure complete reports. A special daily vacation church school conference is to be held during the National Convention of Evangelical Church Schools at Baltimore this summer.—*F. Pfeiffer.*

Friends in America, Board of Religious Education

OUR denominational plans for vacation school work will be centered about the following items: (1) Some field work which will be more extensive than heretofore used; (2) the distribution of literature bearing upon the problems and work of the vacation school. We expect to have some few new pamphlets ready for distribution; (3) we expect to have a number of articles in our denominational paper. Some of these have already appeared; (4) training classes will be organized in various parts of our territory. These will be of from one to three days' duration; (5) at least one of our church colleges has a credit course in the vacation school methods. This is being urged for other institutions; (6) college students who have had training will be furnished to communities desiring to establish vacation schools. The salary is to be paid by the overhead organization.—*E. H. Stranahan.*

Methodist Episcopal Church

THERE are three needs in the field of vacation school work that we are attempting to meet. *First,* the need of the church for stimulation to increase the number of schools that are conducted and to give larger support to these schools. *Second,* the need of training the workers who are to supervise and teach in vacation schools; and, *third,* assistance in planning the daily and weekly schedules and in the selection of the curriculum to be used. We will send a brief letter to each pastor and director of religious education in our denomination, setting forth the type of service which we are able to render them in vacation church-school work. This with our articles in the *Church School Journal,* and with an insert on vacation school work to go with our letters, will help in some measure to meet the first need.

We are cooperating to the limit of our available personnel and funds with local groups that desire training schools and conferences. Some of our spring schools will carry courses in vacation school work. This, in a very small way, helps to meet the second need. Third, we shall revise and expand the manual used last year, with the hope that as it goes out to the workers on the field it may meet several needs: (1) The need of a fundamental viewpoint with regard to the vacation school; (2) a brief summary of procedure in organizing, administering, and supervising the school; (3) a statement of daily schedule and curriculum for each age group from kindergarten through the intermediate; (4) an outline to be used in a two-or-three day training school conference; (5) a bibliography for vacation church-school workers; (6) blank for reporting the school.—*Charles F. Boss, Jr.*

The Methodist Episcopal Church, South

THE church recognizes in the vacation time an opportunity to build into the child's life a natural, normal religious experience by providing in the vacation church school the opportunity for wholehearted, purposive Christian living.

It is not enough however that the church undertake religious training for the vacation period—she must build a program commensurate with the opportunity. The General Sunday School Board, which is charged with this phase of the program of our church, has made a study of curriculum materials, methods of work, and types of organization as they have been developed by the various churches engaged in such work. On the basis of this body of experience further experimentation is being undertaken. A list has been prepared of the best curriculum materials available, and suggestions as to organization have been put into leaflet form for those who desire guidance in undertaking the vacation program. There is no effort to predeter-

mine the experimentation in the local church, but there is a very earnest desire to join with the conference and local workers in making every undertaking of this type a laboratory for testing out whatever plans and materials are adopted for use.

Through this method of cooperative experimentation the church expects to come into possession of a body of information that will enable her to build a program of vacation religious education worthy of the cause for which she labors and the opportunity at hand.—*Mrs. V. R. McDonald.*

African Methodist Episcopal Zion Church

IT is the judgment of the Religious Education Department of the African Methodist Episcopal Zion Church that the daily vacation church school offers a most significant opportunity for the religious training of children. We shall, therefore, encourage the holding of a vacation school in every church or group of churches in our denomination where it is possible this year. We plan to employ a denominational director to promote vacation schools beginning with the 1928 season.—*Jas. W. Eichelberger, Jr.*

Methodist Protestant Church

WE are stressing the promotion of vacation schools in our so-called "Efficiency Campaign" for young people's boards and unions throughout the denomination. We published the latter part of March a booklet giving suggestions as to the promotion of vacation Bible schools, the set-up, curriculum, advertising methods, training of teachers, etc.

As an experiment, we promoted and conducted three two-day conferences for vacation school workers in early April, in three centrally located cities, one in the south, one in the east, and the other in the central west. A geaeral invitation was sent to all pastors, church-school superintendents, and others who might be interested in vacation school work to attend these conferences and to secure attendance on the part of other workers.

Action has already been taken looking toward the addition of a department of vacation and week-day church schools to the regular work of our board. Until a suitable superintendent can be secured, the work will be handled by the Superintendent of our Department of Children's Work.—*Lawrence Little.*

Moravian Church

OUR plans and program for the vacation church school season of 1927 are as follows:

Since the daily vacation Bible school offers the most intensive, the most closely consecutive, and, in length of hours, the largest organized opportunity for training the rising generation, we shall stress the importance of its use in every church of our denomination.

Because seven out of ten young people are not affiliated with any kind of agency for religious education in the United States, the Christian forces of every community are under a great obligation to *unitedly* reach out after these religious illiterates. The D. V. B. S. is a very feasible interdenominational organization for this purpose and a wonderfully effective one. We shall, therefore, urge our church workers everywhere to exert their influence in behalf of interdenominational vacation church schools.

On account of the importance of the D. V. B. S. work, and of the character-strength and ability of the officers and teachers engaged in it, we shall stress the indispensableness of a really effective training course for all vacation school workers and that it be supported by the whole Christian community. Several churches, or all of the churches of the community will usually be able to have not only a larger school but a better corps of teachers and more enthusiasm than one of the churches by itself.

We shall strongly urge that the D. V. B. S. be made an integral part of the church's religious educational system and be not left on the side as an alien organization, without any particular function in the vital church organism. We are convinced that it deserves prime consideration and utilization.

Every pastor and church-school superintendent will be written to and the above considerations will be urged on his attention. We shall send each of them a copy of *International Handbook of Vacation Bible and Church Schools,* because it is a very valuable compendium of information and suggestions. Through our denominational weekly, *The Moravian,* we shall endeavor to create a more general interest in and appreciation of vacation church and Bible schools. We shall definitely advocate adherence to the principles and policies for vacation church schools adopted by the International Council of Religious Eudcation in 1926, as the proper standard for all Moravian vacation church and Bible schools.

Inasmuch as we have no vacation church-school literature of our own denomination, we shall recommend the use of some of the very excellent material published by other churches, especially the Methodists, the Presbyterians, and the Congregationalists.—*S. H. Gapp.*

Presbyterian Church in the U. S. A.

THE Presbyterian Board of Christian Education, Philadelphia, is giving attention to the improvement of agencies of training for vacation church-school leaders. An attempt is being made to get away from the three-day institute type of coaching work to a standard of thorough preparations, based on the ground-work of the standard training curriculum or its equivalent.

One new text book comes from the press this spring, *God's Children Living Together,* a primary department manual by Carolyn Bailey. New texts for the kindergarten department and another new primary book are planned for use in 1928—*Walter D. Howell.*

Protestant Episcopal Church

IT has been our policy in the vacation Bible schools to use the excellent material prepared by the International Council along that line. We can do this without conflicting in any way with our course of study, the Christian Nurture series, since it is arranged for lessons to run from September through June, following our church year.

From about the first week in June until the middle of November is the season known as Trinity Season in our church. Our usual study has been the Old Testament for that time, or else the works of the apostles and disciples after Christ's ascension. You will see that a good Bible course would fit in with our scheme quite satisfactorily.

We have prepared no special course for this other than the lessons embodied in our own course of study. We have also included story hours in our vacation schools in which we give wholesome, ethical stories for character development and we try to have periods of dramatization and handwork in our vacation schools.

We have not prepared any special literature for our vacation Biole schools but they have always been interdenominational—*Mabel Lee Cooper.*

Reformed Church in America

CONCERNING our vacation school work for the season, we are gathering the best points of the work of our successful schools and are presenting them to the committees on religious education of our churches. Through educational conferences and by correspondence, plans and programs are being put before our church schools which emphasize the importance of integrating the vacation school work with the rest of the church school program. We find that it is necessary to keep actively promoting these schools and stressing the importance of having the best possible leadership for a successful summer's work. The number of schools increases from year to year, but we are not so certain about the advancement in quality of work done. We are striving for progress along this line.—*Abram Duryee.*

Reformed Church in the U. S.

THE Reformed Church in the U. S. has always been endeavoring to promote the best possible educational procedures in vacation school work. It is for this reason, primarily, that these intensive summer schools for elementary children are becoming increasingly popular among our entire constituency.

For the coming summer we are proposing that our vacation schools improve the various features of their work by giving due consideration to the suggested International Vacation School Standard. To be more explicit, I might say that we are submitting to all our vacation schools such features from the proposed standard as the following: Definition, Aim, Enrollment and Grading of Pupils, Pupil Participation, Duration of School, Daily Program, Quality of the Worship,

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United Brethren in Christ

THE Sunday School Department of the United Brethren in Christ plans to communicate with all the pastors urging that a program of religious education be put on for a definite period during the summer. Suggestive and helpful material will be provided. This material will show how to set up schools and how to promote them. Graded courses of study have been selected from material now in the field. Provision has been made by the General Board to furnish a supplementary report blank to each pastor who will be required to make a complete report of the work of his church in the field of religious education for the conference year, including week-day and vacation schools of religion. Our aim is to correlate as nearly as possible the work of the vacation church schools with that done in the Sunday schools and week-day schools of religion.

The plan this year is to provide a certificate for each pupil who completes the work required in his grade or group which we believe will be an incentive to faithful study and attendance and which we believe will also create a greater interest on the part of parents. This work will be under the direction of Mrs. J. Ruskin Howe, General Children's Division Superintendent, 1442 U. B. Bldg., Dayton, Ohio.—*Chas. W. Brewbaker.*

The United Lutheran Church in America

WE are planning to provide three primary and three junior vacation texts. These books will be prepared to guide the teachers of groups that meet either as departments or as classes graded by years; that is, each of the three primary texts may be used in teaching primary pupils six, seven and eight years of age whether they meet as departments or in classes graded according to the age of the pupils. The same thing is true of the junior texts; that is, they may be used for teaching junior pupils nine, ten, and eleven years of age whether they meet as departments or in classes graded according to their ages.

The printer is now at work on the first primary book and it will be ready for sale about June 1st. We are also still hoping to have the first junior book ready for the use of the teachers this summer.

The titles of these books are: Primary, *The Heavenly Father and His Children;* junior, *Stories of Early Hebrew Heroes,* by Maud Junkin Baldwin.

The material in each course includes a text book and a set of pictures to illustrate lesson stories for the teacher, and a memory folder for the pupil. There is also provided a set of record cards for recording the enrolling, the progress and attendance of each pupil.

One of the special features of the courses is a list of test questions for each pupil to answer on entrance day and again on closing day, thus showing in some measure the gain in his religious knowledge, and the development of his attitudes and conduct.

The texts provide a daily program for a school of four weeks and include teaching material of the "tool," the cultural and the conduct type. In addition there is an introductory which contains a simple statement of the methods which should be used in teaching children. Best of all, the books have been written not merely for the purpose of furnishing children with religious information, arousing religious emotions and training in religious conduct, but for the express purpose of introducing little persons to a personal God and a personal Saviour in such a way as to develop them into Christian personalities themselves—*Maud Junkin Baldwin.*

ANNUAL CONVENTIONS OF STATE AND PROVINCIAL COUNCILS OF RELIGIOUS EDUCATION, 1927

(The following schedule is as nearly complete as is possible at time of going to press.)

Date	*State Council*	*Place*
May 3-5	Iowa	Mason City
May 3-5	Nebraska	Lincoln
May 4-6	Wisconsin	Milwaukee
May 6-8	Kansas	Topeka
May 9-11	Oregon	Portland
May 10-12	West Virginia	Charleston
May 12-13	West. Washington	Seattle
May 15-20	Inland Empire	
(15-17)	(E. Washington)	Spokane
(18-20)	(Idaho)	Nampa
May 13-15	North Dakota	Grand Forks
June 14-16	Alabama	Montgomery
June 14-17	Indiana	Martinsville
June 14-17	Ohio	Portsmouth
June 21-23	Virginia	Norfolk
June 21-23	Illinois	Kankakee
June 21-23	South Dakota	Mitchell
Sept. 26-28	Vermont	Barre
Oct. 11-13 (Tentative)	Maritime Province	St. John, N. B.
Oct. 11-13	South. California	(Not determined)
Oct. 12-14	Pennsylvania	New Castle
Oct. 18-20	Massachusetts	(Not determined)
Oct. 20-21	Maryland	(Not determined)
Oct. (during last week)	Minnesota	(Not determined)
Nov. 1-3	Michigan	(Not determined)
Nov. 15-17	New Jersey	(Not determined)
Nov. 15-18	Missouri	St. Louis

WORSHIP PROGRAMS FOR JUNE FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

Theme: This Is My Father's World

THE series of programs on nature for this month have a two-fold purpose; first, to utilize the spirit of the season when God's out of doors call to us as at no other time of the year and thus call attention to the author of this great and wonderfully planned universe; and second to show how we may learn from nature that the world is not ours to live in just as we please, but that we are but a small part of the whole, all of which is precious to its Creator.

A variety of hymns suitable for use with these programs are suggested. It is hoped that no leader will attempt to use all of these. Each leader would do well to select a few and allow time to learn each one of these well before using it in a service of worship. These same ones, with slight variations, may be used throughout the series. In a service composed partly of juniors, it is a mistake to think that an entirely new array of hymns must be used each Sunday.

The call to worship and the prayer response are new. The entire order of service may be written upon a blackboard, with these two numbers written out in full. During the latter part of May, these parts of the service should be learned, so that they will be familiar when used the first Sunday of June.

First Sunday

OPENING HYMN: "O Lord of Heaven and Earth and Sea."

ANNOUNCEMENTS.

ASSEMBLY TEACHING PERIOD.

SERVICE OF WORSHIP.

Call to Worship. (Part of Psalm 96).

Leader: O sing unto the Lord a new song; sing unto the Lord, all the earth.

School: Sing unto the Lord, bless his name; show forth his salvation from day to day.

Leader: Declare his glory among the nations, his marvelous works among all peoples.

School: For great is the Lord, and greatly to be praised.

THE LORD'S PRAYER.

PRAYER RESPONSE:

"Be Thou, O God, exalted high
And, as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed. Amen."
(Tune, *Old Hundredth.*)

HYMN: "This Is My Father's World."

STORY: "The Flower That Jack Did Not Count," *The Children's Story Garden*, p. 29. (See paragraph at top of page 128, *Story Worship Programs*, as introduction to the story suggested here.)

PRAYER: Read together the words of hymn, "We Thank Thee, O Our Father" or "God of the Earth, the Sky, the Sea."

HYMN: "For the Beauty of the Earth."

OFFERTORY SERVICE.

MUSIC FOR ORDERLY PASSING TO CLASSES

Second Sunday

HYMNS:
"O Worship the King."
"For the Beauty of the Earth."
"This Is My Father's World."
"My God, I Thank Thee."
"The Summer Days Are Come Again."

STORIES: The Mud Wasp, *Children's Story Garden*, p. 133.

PRAYER: Words of hymn, "Summer Suns are Glowing."

Third Sunday

HYMNS:
"The Summer Days Are Come Again."
"God of the Earth, the Sky, the Sea."
"Father, Lead Me Day by Day." (Use after story or stories.)
"This Is My Father's World."
"For the Beauty of the Earth."

STORIES:
The Quiet Voice, *Children's Story Garden*, p. 156.
The Banyan Deer, *Ethics for Children*, p. 110.

Fourth Sunday

HYMNS:
"This Is My Father's World."
"Jesus Shall Reign."
"These Things Shall Be, a Loftier Race."
"God of the Earth, the Sky. the Sea."

STORIES:
Tommy's Birthday, *The Children's Story Garden*, p. 97.
The Mistake, *The Children's Story Garden*, p. 180.

*Elmhurst, Ill.

JUNIOR WORSHIP PROGRAMS

(Continued from page 33)

Dept.: Let us love one another, for love is of God. (John 4:7.)

HYMN: "Love Divine, All Love Excelling."

SCRIPTURE: 1 Corinthians 13 (recited from memory by third-year classes).

PRAYER: Our father in heaven, we thank thee for thy love for us. We thank thee for Jesus Christ who came to teach us what thy love means. May we ever be loyal and true to his great friendship. We know that if we are true to his friendship we will be true to our earthly friends. Help us to love our friends as we do ourselves, and to love thee most of all. We ask it in Jesus' name. Amen.

PRAYER HYMN: "Saviour, Teach Me Day by Day."

OFFERING SERVICE: (See program one.)

STORY: (Depicting loyal friendship.)*

HYMN: "I Would Be True."

PRAYER.

DEPARTMENTAL PERIOD.

HYMN: "Lead On, O King Eternal."

Fellowship Service. (See program one.)

Reports and Announcements.

Drill: (See program one.)

Call to Study: (See program one.)

LESSON STUDY.

*Suggested Stories: "David and Jonathan," (1 Samuel 17:55-58; 18:1-16; 19:1-7). "Damon and Pythias" (*World Stories Retold*, Sly) or the story of Dr. Conwell's friend, given in brief below.

Dr. Russell H. Conwell whose great lecture, "Acres of Diamonds," has helped thousands of young men and women to attain success in life, probably would never have been able to influence them so powerfully if his ambition hadn't been fired by the noble act of a friend who gave his life in his service. This friend was a boy who insisted upon going into the Civil War with him. Young Conwell himself was only seventeen when he was allowed to enter the Union Army with the rank of captain. John Ring, a neighbor boy much younger than Russell Conwell, tried to enlist at the same time, but was turned down because of his youth.

The only way possible for this boy to enter the army was as the servant of Russell Conwell, yet he gladly accepted the opportunity and both of them were soon in active service. Some admiring friends had presented young Captain Conwell with a gold-sheathed sword just before he left home, and little John Ring found special delight in keeping it highly polished. One day Captain Conwell's men were forced to abandon a fort in which they were stationed in North Carolina, so they retreated across the river and set fire to the long railway trestle that spanned the stream. Doctor Conwell has told the rest of the story thus:

"When some had gotten across, John ran up to the orderly sergeant and said, 'Where is the captain's sword?' The sergeant answered, 'He has it on.' But John meant the gold-sheathed sword that always hung on the center pole of my tent. Fearful that it had been left behind, he ran back through the Confederate soldiers and into my tent and pulled down the sword that I had promised to give my life to preserve.

"He managed to get about half-way back across the burning bridge when a Confederate captain saw him. The captain came out in full view and swung his white handkerchief. The fire on both sides ceased and the Confederate shouted: 'Tell the boy to jump into the river. Jump on either side. We will save him.'

"They shouted, but could not make him hear. When he came near our end of the bridge his clothes were blazing. He ran through the smoke and flung himself on the abutment of the bridge, and my sword fell from his hands. They rolled him into the water and washed out the fire, but he was insensible."

The sword was recovered, and afterward hung in Doctor Conwell's home, but little John Ring's life paid for it. Young Captain Conwell then and there determined that his life must count for that of two men. He resolved that as his friend had died for him, so he would live for his friend, and so he would do two men's work in the world. How steadfastly he kept to his purpose until his death in 1925 in his eighty-second year can be seen in the wonderful record of achievement he left behind him and in the loving memory in which he is held by thousands of men and women. (*Adapted.*)

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Fourth Sunday: Friends From Afar

PRELUDE: (Instrumental) "O Zion Haste," Walch.
CALL TO WORSHIP: (See program one.)
HYMN: "Holy, Holy, Holy."
PRAYER: The Lord's Prayer.
SCRIPTURE: Psalm 67.
HYMN: "When Morning Gilds the Skies."
OFFERING SERVICE: (See program one.)
SPECIAL FEATURE: Friends from Afar.

Several juniors dressed in costumes of different mission lands tell something about their countries. If possible have them tell something of what they give to us as well as their need of our help. Suggestive material may be found in *Friends of Ours*, by Elizabeth Colson.

HYMN: "In Christ There is no East or West."

PRAYER: Dear Father in heaven, we thank thee for our friends in other lands. We thank thee for those who have come to help in the growth and development of our own great country. Help us always to remember that we owe a great deal to these friends from other lands. Help us to express a true spirit of friendliness toward them because we are all children of thy great family. We ask it in Jesus' name. Amen.

LOYALTY SERVICE.
Salute to the flag of our Country:

I pledge allegiance to my flag, and to the republic (empire) for which it stands, one nation, indivisible, with liberty and justice to all. I salute thee.

Hymn: "America" ("God Save the King") one stanza.
Salute to the Christian flag.

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and in love. I salute thee.

HYMN: "Fling Out the Banner" (one stanza).

DEPARTMENTAL PERIOD.
Hymn: "We've A Story to Tell to the Nations."
Fellowship Service: (See program one.)
Reports and Announcements.
Drill: (See program one.)
Call to Study: (See program one.)

LESSON STUDY.

ADULT WORSHIP PROGRAMS

(Continued from page 37)

LEADER: Suppose our brother be a slave!

ASSEMBLY: No longer as a slave, but more than a slave, a brother beloved. If then thou countest me as a partner, receive him as myself.

LEADER: And what if our brother turn enemy and seek to do us ill?

ASSEMBLY: If thine enemy hunger, feed him, if he thirst, give him to drink. Be not overcome of evil, but overcome evil with good. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven.

PRAYER: Father of us all, whate'er our name or sign, we thank thee that we have so many faithful, true and unselfish brothers, and for our Elder Brother, Jesus Christ, who loves us beyond all measure. Help us to put from our lives, and forgive us for, all envy, jealousy, hatred, selfishness, and unbrotherliness, in spirit, attitude, and action. We pray Thee that we may possess the spirit of brotherhood and the will to brotherhood, in such measure that we shall do unto others as we would have them do unto us, that we shall love our neighbor as ourselves and that we shall love even our enemies and do them good, in the name of Jesus, the Prince of brothers. Amen.

HYMN: By John G. Whittier, to be sung to tune, *Acadia*, or read if the music is not available.

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

For one whom Jesus loved has truly spoken,—
The holier worship which He deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Second Sunday: Christian Brotherhood in Social and Industrial Relations

PRELUDE: Orchestra, piano, or organ.
HYMN: "Where Cross the Crowded Ways of Life," North.

LEADER: What shall a man be profited, If he gain the whole world, and forfeit his life?

ASSEMBLY: What shall a man give in exchange for his life?

LEADER: Let justice roll down as waters, and righteousness as a mighty stream.

ASSEMBLY: Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith.

LEADER: Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

ASSEMBLY: Seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

LEADER: Is not this the fast that I have chosen:

ASSEMBLY: To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free?

LEADER: Man shall not live by bread alone.

ASSEMBLY: A man's life consisteth not in the abundance of the things which he possesseth.

LEADER: The ground of a certain rich man brought forth plentifully:

ASSEMBLY: And he reasoned within himself, saying, what shall I do, because I have not where to bestow my fruits?

LEADER: And he said, This will I do: I will pull down my barns, and will build greater; and there will I bestow all my grain and my goods.

ASSEMBLY: And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

LEADER: But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

ASSEMBLY: So is he that layeth up treasure for himself, and is not rich toward God.

PRAYER: Our Father, we thank Thee for the ideal of the kingdom, a universal brotherhood, cemented in the common fatherhood of God. Forgive us for being so slow to realize brotherhood in social and industrial relations. Help us always to place human values above property values. May we dare to be Christian in all relationships. Make us willing to pay the price of justice and brotherhood in the social and business world. This, we ask, in the name of Him who gave His all to establish justice and brotherhood. Amen.

HYMN: "Jesus, Thou Divine Companion," van Dyke.

Third Sunday: Christian Brotherhood in Inter-Racial Relations

VOCAL SOLO.

INVOCATION: Gracious Father, who art no respecter of persons, help us to think of all people of whatever race as Thou dost think of them, and show toward them Thine own attitude of friendly helpfulness, in the name of our great brother, Jesus Christ.

HYMN: "Master, No Offering Costly and Sweet," Parker.

UNISON:

Prone in the road he lay,
Wounded and sore bestead;
Priests, Levites passed that way
And turned aside the head.

They were not hardened men,
In human service slack;
His need was great, but then,
His face, you see, was black.

LEADER: But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.

ASSEMBLY: For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision.

LEADER: Of a truth I perceive that God is no respecter of persons:

ASSEMBLY: But in every nation he that feareth him, and worketh righteousness is acceptable to him.

LEADER: There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

ASSEMBLY: Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

LEADER: Have we not all one Father? hath not one God created us?

ASSEMBLY: Why do ye deal treacherously every man against his brother?

LEADER: Jews have no dealings with Samaritans. Who is my neighbor?

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UNISON: A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

LEADER: Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

ASSEMBLY: And he said, He that showed mercy on him.

LEADER: And Jesus said unto him,

ASSEMBLY: Go, and do thou likewise.

PRAYER: God and Father of all mankind, who hast made of one every nation of men to dwell on all the face of the earth, forgive our racial bigotries, contempts and hatreds. Forbid that we shall fail to love, even where we find it hard to like. Save us from judging by outward appearance, and from thinking that others must be wrong or inferior just because they are different. Give us a good will and spirit of brotherhood which goes deeper than all racial differences and animosities, and which binds the whole human race into one family of God in all the earth. In the name of Him who loved without respect of persons. Amen.

HYMN: "Lord, Speak to me, That I May Speak," Havergal.

Fourth Sunday: Christian Brotherhood Among the Nations

LEADER: They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever.

ASSEMBLY: As the mountains are round about Jerusalem,
So the Lord is round about his people
From this time forth and for evermore.

DOXOLOGY.

UNISON: Let us, then, as a nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence.—*George Washington.*

HYMN: "O Beautiful for Spacious Skies," Bates.

LEADER: And he will judge between many people, and will decide concerning strong nations afar off.

ASSEMBLY: And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

LEADER: But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid.

ASSEMBLY: For the mouth of the Lord hath spoken it.

LEADER: They shall not hurt nor destroy in all my holy mountain:

ASSEMBLY: For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

UNISON:

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden chord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

—*John Oxenham.*

PRAYER: Father of all peoples, of whatever nation, we thank Thee that the world is becoming a neighborhood; help us to make it a brotherhood. Forgive all patriotism and nationalism which in any way hinder international goodwill, friendship, and peace. Teach us the true patriotism of national unselfishness and service. May nations learn war no more. Help us to hasten the day when all differences among nations shall be settled by friendly conferences and reason, rather than by the sword. This we ask in the name of our international Christ. Amen.

HYMN: "God Bless Our Native Land."

NOTE: All hymns used are found in the *Hymnal for American Youth.*

BOOK NOTES

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FEAR. By John Rathbone Oliver. 366 pp. Price $2.50. The Macmillan Company, New York.

THE TEN DREAMS OF ZACH PETERS. By Hermann Hagedorn. 154 pp. Price $1.10. The John C. Winston Company, Philadelphia.

OUR FATHER'S BUSINESS. By James Thayer Addison. 73 pp. Price $1.00. George H. Doran Company, New York.

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WHAT CHRIST MEANS TO ME. By Wilfred T. Grenfell. 82 pp. Price $1.25. Pilgrim Press, Boston and Chicago.

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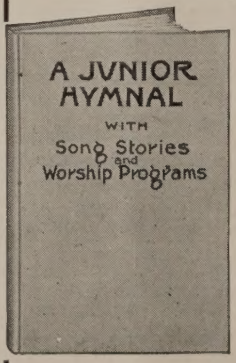

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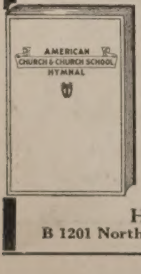

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